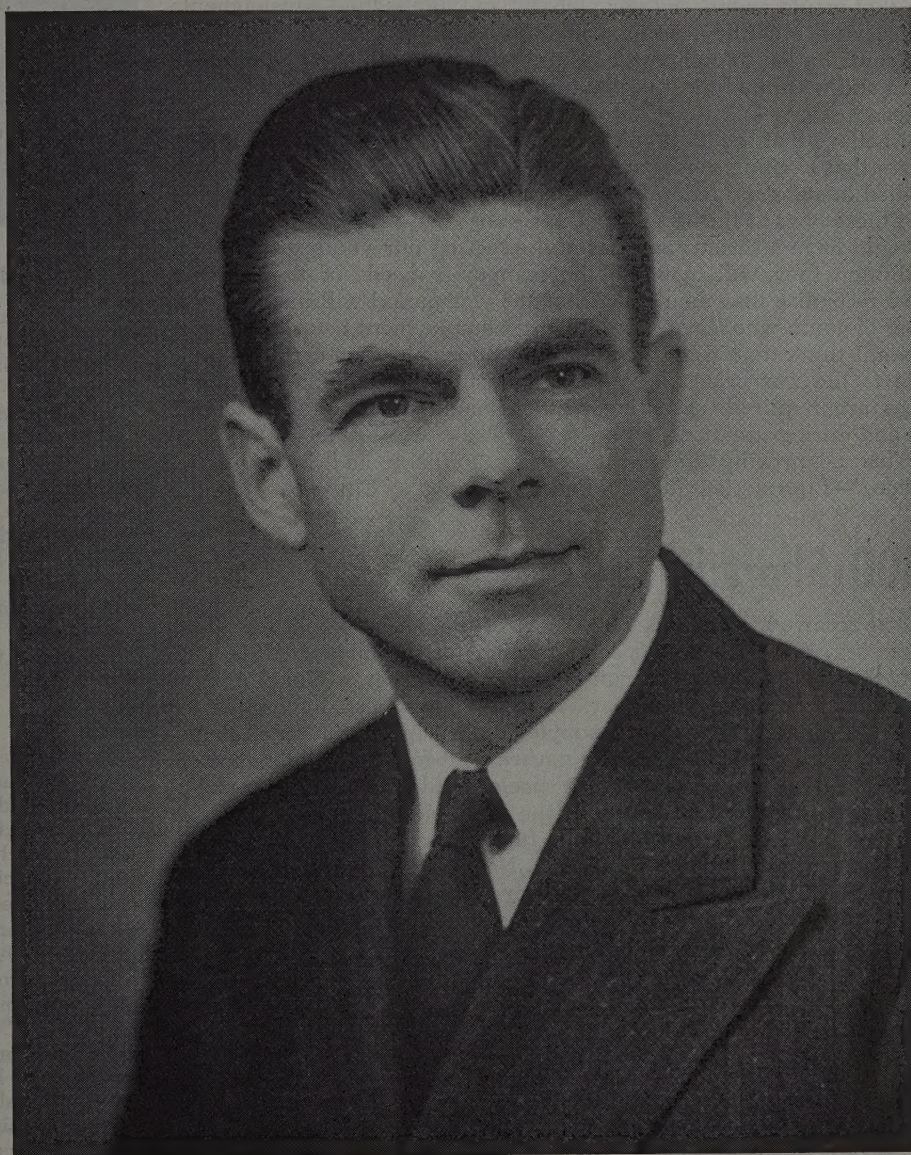


The LUTHERAN



WILLIAM F. ZIMMERMAN, Ph.D. — First Lay President of Thiel College

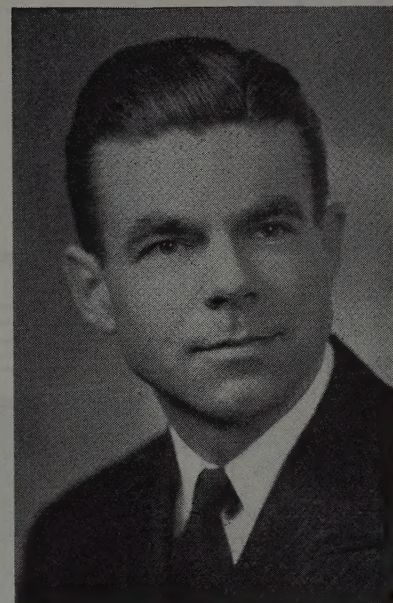
War and School Age Young People

THE LUTHERAN cites a recent official bulletin relative to "using school age young people to meet war manpower needs." In a telegram to Kathryn Lenroot, chief of the Federal Children's Bureau, Paul V. McNutt, head of the Manpower Commission, said:

"The War Manpower Commission is interested in making the utmost use of every source of labor so that essential production will not be impaired. I wish, however, to emphasize the conviction voiced by members of the Commission that in order to utilize the services of young workers under eighteen most effectively their employment must be especially safeguarded. We cannot afford to waste manpower by exposing youth to hazardous occupations or to working conditions or hours that would endanger their physical and intellectual development. Their services must be used in such ways as to bring about their maximum contribution to manpower needs consistent with their health and welfare and with the fullest use and development of their aptitudes and abilities.

"I believe that the most efficient use of the services of young people requires that existing school attendance laws and child labor standards embodied in state and federal laws be preserved and enforced. Relaxation of these laws at this time is not necessary to meet manpower needs and would have a serious and harmful effect on our youth and on the contribution they will make to the manpower needs of the Nation. While I recognize that the demands of the war period will increase the number of youth who leave school to enter employment before reaching eighteen, I think that in most cases youth under eighteen can best contribute to the war program by continuing in school and, when their services are required, accepting suitable employment outside school hours and during vacations.

"This noteworthy statement appears to have had little public attention."—*Information Service, Federal Council of Churches.*



Dr. William F. Zimmerman

was inaugurated president of Thiel College, Greenville, Pa., February 2. He is the first layman to occupy this position.

Dr. Zimmerman came to his new post from Midland College, Fremont, Nebr., where he served as Dean of Men, 1930-1933, and Dean of the College, 1933-42. In addition to his administrative work he maintained an active teaching schedule. His field of concentration has been Modern History. Undergraduate studies were pursued at Midland; graduate studies at the Universities of Nebraska and Cornell. The latter school awarded him the Andrew D. White Fellowship in 1927 and the Ph.D. degree in 1928.

Thiel's new president has been a loyal churchman and community leader. Lutheran Student Work, the Brotherhood and Luther League, Sunday school teaching and administration, church councils and interdenominational activities have claimed his time and talents through the years. In 1940 the U. L. C. A. elected him a member of the Board of Foreign Missions.

His community service has centered in the Y. M. C. A., Red Cross, Boy and Girl Scouts and the Kiwanis Club. In this civic club he has held the governorship of the Nebraska-Iowa District and is now a member of the Kiwanis International Committee on Membership and Classification.

Thiel's recent restoration to the list of colleges accredited by the Middle Atlantic Association helps the Zimmerman administration to get off to a flying start. Thiel's slogan for the inauguration was "Established to Serve."

\$27,000 Short in 1942

THE total received is about \$27,000 short of the \$650,000 goal for 1942. It was necessary, therefore, to cut some portions of the budget. This was exceedingly difficult since costs of maintaining most Lutheran World Action projects rose sharply during the year. It would have been impossible to support them adequately except for a supplementary appropriation of about \$125,000 made by the exiled Norwegian government for the maintenance of war-orphaned Norwegian missions. This special fund was administered by the Rev. Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church.

Dr. Long reports that some additional funds raised by the 1942 appeal reached headquarters at 39 East 35th Street, New York City, after January 1, 1943. Since 1942 bookkeeping accounts were closed December 31 everything received after January 1 will be counted in with receipts for 1943.

LUTHERAN WORLD ACTION RECEIPTS—JANUARY 1, 1942—DECEMBER 31, 1942

United Lutheran Church	\$228,759.68
American Lutheran Church	144,438.20
Norwegian Lutheran Church	125,574.95
Augustana Synod	91,244.02
United Danish Ev. Lutheran Church	8,034.99
Lutheran Free Church	6,402.21
Finnish Suomi Synod	6,278.13
Danish Ev. Lutheran Church	5,276.68
Undesignated and miscellaneous	6,659.34
Total	\$622,668.20

According to Dr. Long a fund of at least \$1,000,000 must be raised by means of the 1943 Lutheran World Action appeal.

In most congregations the appeal ingathering is scheduled for May 23.

Contents

FEATURE ARTICLES:

For the Church's Future	6
For a Favor Received	7
War-made Communities	8
"Let There Be Light"	11
Education in Wartime	22
Where Service Men Are Welcome	23

DEPARTMENTS:

Editorial	3
The Church in the News	4
In the World's Eye	5
Happenings in the Home	10
Among Ourselves	12
Sacred Sentences	14
Across the Desk	16
Sunday School	18
Young People	19
Books	20
Open Letters	21

NEWS LETTERS:

Rocky Mountain, Midwest, South Jersey, Alleghany	24
Post-convention Meetings	25
News	28

Nathan R. Melhorn, D.D., Litt.D., LL.D.,
Editor

Miss Harriet E. Horn, News Editor

Departmental Writers:

Oscar F. Blackwelder, D.D.
Mrs. Donald F. Irvin
J. William McCauley, D.D.
Earl S. Rudisill, Ph.D.
G. Elson Ruff
Julius F. Seebach, D.D.
Amos John Traver, D.D.

Staff Correspondents:

N. Willison, Litt.D.
George L. Rinkliff

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Sins Seemingly Small

THE Wise Man wrote, Song of Solomon 2: 15:

"Take us the foxes, the little foxes,
That spoil the vines: for our vines
Have tender grapes."

One reads that foxes were plentiful in Palestine, that they lived in burrows and deserted ruins. They preyed upon the vineyards with destructive effects, although their food consisted mostly of fowls and small animals. They earned a reputation for cunning, which is a word for mischievous, aggravating conduct, difficult to check because its performance is concealed.

It has always been customary, so our books say, to consider the Song of Solomon a sacred allegory and to interpret the portions of it as dealing figuratively with human conduct. The congruity of comparing the destruction wrought by small foxes on vineyards with the effects on character of indulgence in forms of evil that *seem* not to be gravely injurious becomes apparent when the lines are subjected to serious meditation. In a sermon in which reference was made to these small brutes, the twelfth chapter of Paul's Epistle to the Romans, especially its opening verses, was under consideration. In that part of his letter to Roman Christians Paul wrote out a guide to good conduct. Exhortations and warnings are not on the scale of the Ten Commandments, but the iniquities involved can lead to consequences as deadly as murder and as blasphemous as misuse of God's Name.

It has been said that the open, vicious defiance of God is so rare that it can be explained as the result of some catastrophe or an extended spiritual injury. The most common cause of moral degeneration and of stupefied consciences is the repetition of small actions of impiety and self-satisfaction. The links of a chain are of small worth until they have been joined in sufficient numbers to serve as the shackle which binds the prisoner in a cell. So small transgressions only gradually exert the influence that is enough to effect a spiritual tragedy.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

Love and Good Advice

ACCORDING to Pennsylvania law, people who wish to get married must wait three days from the time they apply for a license until the marriage can be solemnized. By securing special permission, this waiting period may be waived.

Twenty-four per cent of the marriages performed in Pittsburgh in the last two months have been solemnized without the waiting period. The local ministers are becoming disturbed about undue haste in getting married.

The marriage license bureau is going to give applicants for licenses a little booklet prepared by a committee of ministers. The leaflet encourages marriage in church, and lists churches in the vicinity of the courthouse. It



also lists marriage counseling services in Pittsburgh offered by Protestants, Catholics, and Jews. It tells young couples where they can get free advice on pre- or post-marital problems.

Attracting Attention

IN Norwich, England, there is a ten-minute recess period during each morning for workers in war industry. Two ministers of that community have learned to make unusual use of this period.

One of the ministers starts singing to the workers in the factory, such a song as "Drink to me only," accompanied on a piano-accordion. Then he sings the same tune over, but to words conveying a religious message. By this time he has many listeners.

Then the other minister asks him some question about religion, and he answers. This brief discussion of religious topics reaches people who never go to church.

Up-to-date on Theology

DR. JOHN S. WHALE, prominent English theologian, believes that

ministers ought to have "refresher" courses to keep up-to-date on theological thinking.

"The generation of revolutionary change through which we are living affects theology and the form of the church's unchanging witness as much as it does economics or sociology," he says.

"Much of the so-called modern theology of recent decades is already out-of-date, and we seem to have entered upon a new period of construction and positive witness. The great themes, on which so many pulpits have been virtually silent, are being rediscovered and revindicated. There is a readiness among ministers to lay hold again on the classic things which cannot be shaken."

Therefore, every four or five years a preacher should take a "refresher" course in a theological seminary, to come abreast of the best in current thinking.

Church Journalism and Sugar

HAROLD E. FEY, a minister of the Disciples of Christ Church, and field editor of the *Christian Century*, has recently served as an appointee of the U. S. Department of Labor in studying the wages of 60,000 employees in the sugar industry.

The committee of which Mr. Fey was a member recommended a forty-cent minimum wage per hour throughout the industry. This would be a raise in wages for 12,000 of the 60,000 employees, particularly of those in Louisiana, the *Christian-Evangelist* reports.

Cracked Bell of Science

"SCIENCE has failed man not only theoretically but also practically," asserted Dr. Nels F. S. Ferre, Andover-Newton Seminary professor at the annual pastors' conference at Ann Arbor, Mich.

"It was man's hope that more scientific knowledge and great technological progress would necessarily mean a day of human brotherhood. With the gradual elimination of material want, man thought he would

become his true and reasonable self, living henceforth forever in the increasing co-operation of light and life.

"He found instead that the tools in his hands could be used by demons to destroy his material achievement, to let loose floods of hate and division, and to turn him back toward the moral jungle.

"The bell of science has cracked, and humanity must now recognize the clear and sound bell of Christianity," Dr. Ferre said. "It seems altogether obvious that we Christians must from now on take more seriously the challenge to provide the economic patterns which shall be naturally conducive to a Christian society."

Community Churches to Be Congregationalist

THE Council of Community Churches of western New York has voted to affiliate with the Western New York Association of the Congregational-Christian Churches.

This may indicate a trend which will eventually bring nearly 5,000 independent community churches throughout the country into affiliation with the Congregational-Christian Churches, states *Religious News Service*.

Under this arrangement the community churches would remain independent and self-governing, but their ministers would receive Congregational ordination and share in pension privileges of that church.

Less Baptist Debt

THE indebtedness of the Southern Baptist Convention, which was \$6,500,000, has been reduced to \$1,200,000, states the president of the executive committee, Charles W. Daniel.

"Debt-free in Forty-three" is the slogan in an attempt to line up 100,000 Baptists who will pay a dollar a month till the debt is retired. There are approximately 5,250,000 members of the Southern Baptist Convention.

IN THE WORLD'S EYE

By Julius F. Seebach

Those Who think the law is a cruel taskmaster, and that lawyers are its predatory minions, owe it to themselves, as well as to lawyers, to consider the record of New York's Legal Aid Society. During the last year this Society has handled 32,000 cases, ranging from an 80-cent wage claim to criminal actions for grand larceny and manslaughter. The uniform fee is "50 cents—and if you can't afford that, we'll take your case anyway." In sixty-six years this local Aid Society has represented 1,250,000 persons. During the last year it collected \$58,318.23 for its clients. The value and personal worth of its work should be measured by the fact, proved by investigation, that in the U. S. more than half of all claims under \$100 are dropped because the claimants fear that the lawyers' fees would eat up the whole claim anyway. New York's Society is only one, though the largest, of 134 similar societies throughout our land. All these last year handled 295,251 cases for the poor, and collected \$611,844 for their clients. It is well to remember that this service is volunteered by lawyers, and largely financed by themselves, since the fee asked hardly pays the phone bills of the societies.

The Present quiet of the Hindu All-India Congress is not due to any satisfaction of the bulk of its demands. The Congress is in an embarrassing position because: (1) It over-emphasized its demands when the Japanese invasion of India loomed large; and now that has definitely receded. (2) It counted on a continued rising tide of violence and sabotage throughout the land to daunt the British Raj; but after the first two months that subsided considerably. (3) Its student leadership expected the illiterate multitudes to follow their lead all the way in the call to passive disobedience, but learned that the peasants did not know enough about it to follow them. (4) Its determination to control the destinies of the country for

the Hindus has increasingly alienated the Moslem League's powerful following and its co-operation. As a result the Moslem Pakistan Movement, which looks toward an independent group of Moslem States, has been greatly strengthened at the expense of the All-India Congress. Now, instead of demanding, the Congress leaders are asking for encouragement from Chiang Kai-Shek and the United States, saying complainingly, "Why doesn't the United States help us?" Chiang has asked his people to keep hands off. When Mr. Phillips, head of the new U. S. diplomatic mission to India, arrives there, he may be able to tell them.

On the Eve of China's war, Chiang Kai-Shek told a great congress of school and university teachers at Kuling: "War has begun. We have to begin at once, therefore, to prepare for peace. Go back to your schools and colleges and carry on your work in the knowledge that it is indeed national service." The Japanese, quick to realize the import of Chiang's words—that the future of China depended essentially upon her institutions of learning—began at once to make China's schools the targets for utter destruction. Faculties and students responded with prompt migration of whole universities; Hua Chung College, Wuchang, for instance, covered in repeated migrations over 2,000 miles, continuing its classwork on the march. It should be noted that these Chinese schools are largely institutions of the liberal arts. In this procedure the Chinese have been wiser than some of our win-the-war-at-all-costs leaders, who have been threatening our liberal arts institutions with present elimination, and a permanently inferior status after the war. However much liberal arts courses may come short of providing immediate material aid in a time of war, they deal with a culture that is the life and hope of abiding freedom in any nation, because they cultivate the humanities. Machinery

may make us strong: it can make us brutal. The humanities, with their ideals, will save the world from the tyranny of mere strength.

In View of our fuel shortage occasioned on our eastern border because of the pipe-line that was not built when it could have been, the loading of military tankers on the East Coast instead of sending them direct to the Texas sources, and the more recent effects of an engineered anthracite strike, any proposed alleviation is likely to attract attention. The president of the Ranney Oil Mining Company, Columbus, Ohio, suggests the practicability of tapping the immense stores of natural gas in our coal fields, hitherto unused. At present this "methane" gas "is the deadly fire-damp of the coal mines. . . . Some of our mines pour out 3,000,000 to 5,000,000 cubic feet of methane daily, and on days of low barometer one mine delivers to the surface 8,000,000 cubic feet a day, worth some \$900." Mr. Ranney states that horizontal drilling would make the venture profitable to tap trillions of cubic feet of methane, and would not remove any heat content from the coal; would indeed make mining safer. It sounds fascinating, but the plan has its drawbacks. The tapping would take machinery, man-power and piping, and these are priority-prohibitive. As they are being handled, it would be wiser to depend upon bottling sunshine next July and August.

Though Japan's military barometer is officially set for continued and persistent fair weather, her businessmen fail to read it that way. It is credibly reported that they have been so steadily reading that barometer as indicating severe storms that the leaders on their stock exchange have been consistently unloading their securities. The movement downward has stirred the government into drastic action. It has taken over complete control of all stock exchanges in the empire.

For the Church's Future

Saskatoon Seminary a Required Substitution

By DR. E. A. TAPPERT

WHEN the Pilgrim Fathers landed on Plymouth Rock, it did not take them long to realize the need of a school for higher education and for the training of ministers; the result was Harvard University, which soon became the bulwark of Anglo-Saxon culture in America. When Muhlenberg came to America he at once recognized the need of a well-trained native ministry, and he induced his son-in-law, John Christopher Kunze, to open a school in Philadelphia, which unfortunately was of short duration. The difficulties in the way were so tremendous that they could not be overcome.

It was not only the poverty of the Lutheran Church of that time which caused the collapse of this effort, but chiefly the indifference and lack of vision on the part of the congregations. They were slow to realize that there was no longer a benevolent State Church to supply them with pastors, but that this task now rested upon their own shoulders. It is easy to visualize what an effect it would have had upon the development of our Church in its early stages, if a steady and sufficient stream of well-trained pastors had gone out from this school into the many mission fields which cried for laborers, and did not get them, or were sent hirelings instead of shepherds.

A NEW OPPORTUNITY

We cannot undo the failures of the past, but we can learn a lesson for the future. In Canada today we have conditions which are very similar to those in America in Muhlenberg's time: a pioneer country, with great possibilities for the future; a strong Lutheran constituency, ready to be gathered into congregations. But the situation is considerably more favorable in that our Canadian mission field is backed by a well-organized and established Church in the U. S. A., and that it already has what Muhlenberg wished for and prayed for and could not get, a school for the training of pastors from the field, on the field, and for the field.

This school is located at Saskatoon, Saskatchewan, right in the center of the three large Prairie Provinces of Manitoba, Saskatchewan and Alberta. It has a large

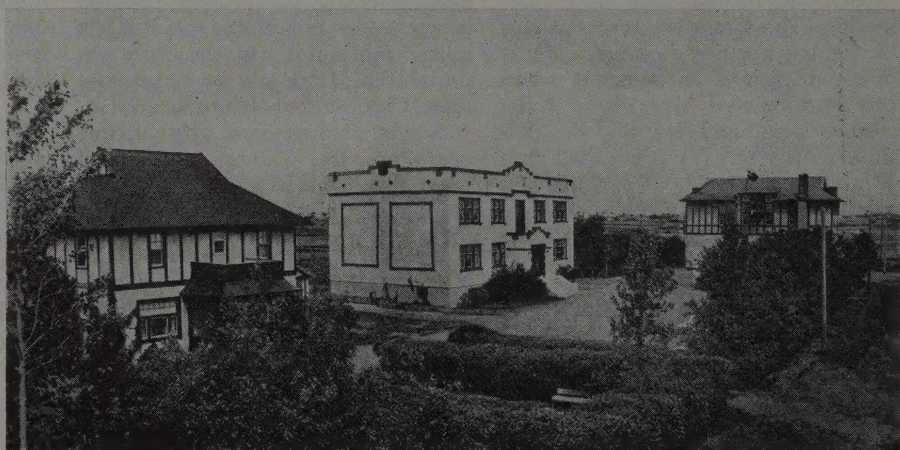
campus within walking distance of the campus of the University of Saskatchewan. The buildings are not pretentious, but serve their purpose. We have never found that luxurious buildings added to the efficiency of a school. It is the only Lutheran seminary serving a vast territory of about a million square miles. It has served the Manitoba Synod well; almost half of its pastors being graduates of this school. But it is destined to render far greater service. More and more it is assuming a cosmopolitan character. Other Lutheran Church bodies find it advantageous to make use of its facilities. Of the twenty-five students on the campus nine are Norwegians, one is Icelandic; of the balance five come from Luther College (A. L. C.); the latter are taking university work only, but are housed in the seminary dormitory. The irresistible trend toward closer co-operation among the Lutheran bodies particularly felt in Canada, which can ill afford such costly divisions, will eventually make this seminary the melting pot and

proving ground for the future United Lutheran Church of Canada. For this reason it should receive the close attention and vigorous support of the Church.

CARE FOR LUTHERAN STUDENTS

An educational center like Saskatoon needs adequate church facilities for the spiritual and social care of the young men and women who go there for training. With the possible exception of Manitoba, it is the University of Saskatchewan that would average the largest number of Lutheran students. Besides, there is a Normal School with an attendance of some 300 teachers in training, many of whom are Lutherans. There are also two Air Training Schools with many Lutherans in them. A branch of the Lutheran Students' Association holds monthly meetings with an attendance of 70 to 80, including the student nurses from the two hospitals. The work has been handicapped by the lack of a suitable meeting place. So far they have met in the assembly room of the seminary, which suffers the drawback of poor transportation for evening functions, being located three miles from the center, and having only hourly bus service. Our Trinity Church will be in much better position to attract these students than any other Lutheran congregation, as soon as it has a better equipment.

Last year we pointed out the need of a new church building which would serve its purpose better than the little one-room shack on the extreme western end of the town, which had served Trinity congrega-



The Campus of Saskatoon College and Seminary

tion as a church that far. Since the congregation was too small and too poor to undertake this task unaided, we made an appeal for special gifts. This has been quite successful, though we did not quite reach our goal. Our comprehensive plan included an educational center, which was also to house the pastor and a church. War restrictions compelled us to defer the erection of the latter.

A CHAPEL PROVIDED

But we were fortunate in obtaining a large mansion which offers space for a temporary chapel, Sunday school and social rooms, and an



The Property Purchased by
Trinity Congregation

apartment for the pastor. The special gifts, together with a \$1,000 loan from the Board, were almost sufficient to pay for the property, which originally had cost \$18,000. The congregation is raising the funds needed for the alterations, and expects to pay off the loan within two years. We would be grateful if our friends would help us make up the few hundred dollars which it would take to complete our special fund, as we are grateful to all who have helped so far to attain this gratifying result.

Due to its central location, and to an equipment such as it never had before, Trinity will be in much better shape to take advantage of its opportunities for service. It now can reach and attract people whom it never could touch before, and when later its church is built, it will have facilities for service such as we must have in a city destined to become an important center for our growing Lutheran Church of Western Canada.

We have lost much by deferring this step so long. God grant us vision and alertness, so that those who come after us may commend the present generation for having laid a solid foundation for the great Canadian Lutheran Church of the future.

FOR A FAVOR RECEIVED

Acknowledgment of Roadside Service led to a Decision

By MARY HUTTER

THE countryside was alive with beauty as the little car smoothly glided down the four-lane highway. Mother Nature was now at her height of glory, but the driver failed to see the shy flowers blooming near the smooth carpet of grass. Like tiny fairies dressed in pink, yellow and orchid glamor gowns they were merrily nodding their heads as the gentle breezes passed over them. Likewise unobserved were the tall, slender weeping-willows with their branches lazily swaying to and fro and the silvery creek which gurgled contentedly as it flowed by.

All Kate Keefer saw before her were the words of the letter she had received that morning. The words which three years ago would have thrilled her beyond all expectation now made her stop and think. They meant she would have to give up her apartment, possibly her car, and many other luxuries to which she had become accustomed. That was why she had gotten in her car and driven away, trying to decide what to do.

It seemed as if only yesterday she had hopefully waited for word that would call her to the dispensary at the south end of town where small children were pitifully neglected, where dirt and disease thrived, and small sores and bruises developed into more serious injuries. Kate had taken work at the hospital after completing her training only as a temporary refuge until this other call would come.

The first year passed into the second. Then Kate was placed in charge of the nurses on the third floor. With this her salary increased and outside activities crept in, squeezing out her childhood ambition to be a nurse in a charity dispensary.

"Something has happened to me," she spoke to herself. "It's been almost a year now and I haven't once thought of working anywhere but at General Hospital. Maybe I have become too selfish." Musing along these lines she was surprised when her car suddenly lurched to the side. She heard a noise like the shot of a pistol and instantly she almost lost control of the car. Getting out, she knew it was a blow-out.

"Now what am I going to do?" Somehow it seemed to be the last straw. Many times she had helped mend broken limbs and arms, but

never a flat tire. "All I can do is wait until someone stops to help me."

• Several cars passed by, not even noticing her on the roadside. However, looking down the highway Kate noticed a rider on horseback coming in her direction. Soon he was at her side. "I see you need help."

"Yes, if you will change this tire for me I'll be so glad," she answered getting ready to unlock the trunk lid for the tools.

Expertly he went about his work. He made no unnecessary moves. In a few moments the small car was jacked up, the flat tire removed, the spare adjusted securely on the wheel, and the tools put away.

"All set to go again," he said as he got ready to mount his horse.

"Just a minute," replied Kate. "How much do I owe you for this work?"

"Hold on," said the modern knight, "surely you don't think there is a charge for helping a lady in distress. I'm only too glad I happened to be passing."

"But I feel I should repay you for helping me. I would have to pay someone else, so why not you?" she was very insistent.

He paused for a moment, his eyes had a gentle gleam such as Kate had never seen before. "All right," he said, "all I ask is that you attend some church tomorrow."

"Church," she answered, surprised at such a request. "That seems a strange payment; but I'll try to go. It will at least pay my debt for having my tire changed."

The man looked at her. "You know I have a strange feeling that you won't go to church tomorrow."

(Continued on page 9)

WAR-MADE COMMUNITIES

To Tent, Trailer, and Housing Settlements the Church is Called to Minister

By EARL S. RUDISILL

WAR brings about many changes. Some are very direct, whereas others are only remotely connected with the conflict. Sons volunteer or are drafted into one of the armed services, and the home is altered. Daughters go into one of the auxiliaries, and the family feels the loss. Fathers and mothers labor in the war industries at unusual hours, and home life is dislocated. Removals, occupational changes, crowding, separation from the home church, loss of restraining influences, fears, tensions, intolerance, hatreds, anxieties, and confusion are results of organizing a country for war.



will move during the year which will end next July. Let the home department reach out to these people, for they can probably not all be reached in any other way.

The difficulties of travel are creating another need for the services of the home department. Congregations in various parts of the country have made numerous readjustments of hours, and church members have traveled in unusual ways, that they might not lose the benefits of the church. Farm wagons, school buses, revived buggies, sleds, and shoe leather have been serving. The home department is ready to serve stranded families and to supplement the religious education of those whose privileges have been reduced.

Our churches are doing a fine job of keeping in contact with the men

Numerous needs have been created by the war situation. Some call for one type of service, and others for a variety of other facilities. It is recognized that the church should provide special opportunities for worship, where they do not exist, and co-operate with other agencies in securing additional facilities for the welfare of people living under the special conditions of war. Sunday schools, vacation schools, weekday schools, fellowship opportunities, and service openings are needed. If these privileges cannot be offered, the home department of the church school can step in and provide its services, and where something is already being done for these people, the home department can supplement that work in a fine way.

Defense communities—some far from established communities—and trailer camps present an opportunity to the churches within reach. Says Loula F. Dunn of one community: "Living space is at a premium not only within the town itself, but also for miles on all sides of it. Trailer camps line the highways in every direction and occupy most of the empty lots within the village. These trailer camps are bare tracts of ground on which are jammed as

In a few hours these houses are made ready for occupancy

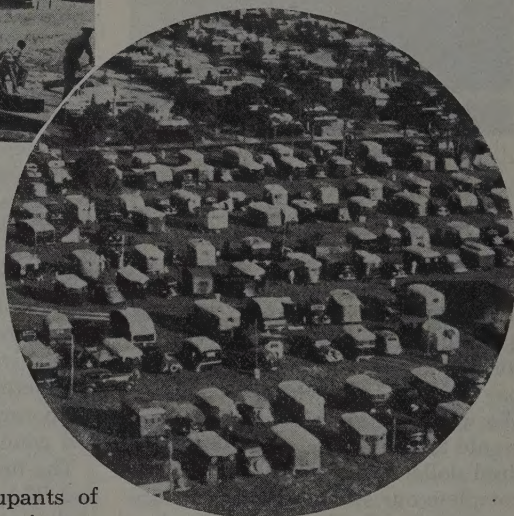
Trailer settlements are springing up in many parts of our country

Acme Photo

many trailers as can park in the space occupied. Frequently a single building provides sanitary facilities, and from it occupants of the trailers must carry water in any container they happen to have." It has been estimated that not less than five million people are living under these wartime conditions.

The trailer camps and other crowded conditions of living bring new problems into existence. Working mothers leave their children in locked automobiles or trailers. Many children, even very small ones, are left to run the streets. Some are "latch string" children, who carry the door key on a string about their necks, while others are locked out of their homes.

It is reported that in one community where there were 800 people two years ago there are now not less than 12,000. What needs! It is estimated that 1,600,000 to 2,000,000



in the armed services. Here too the home department can help.

MAN'S EXTREMITY IS THE HOME DEPARTMENT'S OPPORTUNITY

"Man's extremity is God's opportunity." And God works through His church and His people. The more extreme the situation the more difficult it is for the church to do a full service in wartime emergencies. Distance, travel restrictions, lack of workers, and other causes may curtail the setting up of church schools and providing public worship. The greater the extremity the stronger is the call for the home department and the larger its opportunity.

Each congregation ought to survey its territory to discover the

needs to which it can in some way minister. Most of the people living under wartime handicaps will not seek out churches and church schools. The church will have to seek them and do for them all that can be done. The home department of the church school is intended for all who cannot or will not attend the regular sessions of the church school.

A CAREFULLY SELECTED SET-UP

In order to reach out the home department must have an active superintendent, a secretary-treasurer, and the necessary number of devoted, enthusiastic, persistent visitors. All should be very carefully selected. Visitors will need to be more than visitors in the ordinary sense. They will need to be helpers, guides, counselors, leaders, and, to a certain extent, teachers. They will explain to prospective enrollees the possibilities of the home department, obligations of students, how to study, the offering envelopes (if used), and any other features that are to be introduced. They will provide the inspiration to get students started and to keep them going. If actual visiting has to be reduced to any extent, they will keep in touch with members by letter or telephone. Family and individual worship may be promoted, and materials provided (such as *Light for Today* or *Walk With Me*). If possible, fellowship occasions and other projects may be sponsored. Parent education could be fostered by using proper materials as the lessons. All the while the visitors and superintendents will be searching for possible leaders in the defense community, or wherever the work is being done, in the hope that home study may be vitalized, and that a branch school may be set up as soon as possible.

FOR ALL AGES

Too frequently we think of the home department as intended for adults only, especially for invalids and shut-ins. But if we will regard it as an agency to reach the "can'ts" and the "won'ts" we shall get a vision of its larger evangelistic and educational possibilities. In peace and war, in settled communities and in mushroom settlements, it has a very large task and openings which have been too little recognized. Many have overlooked the fact that it is for all ages.

For adults there are available the *Augsburg Home Department Lessons*, *What a Church Member Should Know*, *What a Church Member Should Do*, *Christian World Action*, and the eight *Electives for Young People*.

The intermediates and seniors may be served by *The Christian Life Course*, *The Christian Youth Series*, and *The Augsburg Uniform Lesson Series*. For young people (18-23) *The Augsburg Series* and the *Electives for Young People* are ready to serve.

The home department may minister to the needs of children who cannot otherwise be served through *The Christian Life Course*, *The Children of the Church Series*, and *The Augsburg Series* (for the proper age). The visitors and parents will find it necessary to guide and help the children, especially younger ones.

Under the ordinary conditions of peace one-half the children and young people in America were not being reached by any church school. In some sections only thirty per cent were receiving any religious education; in other sections the percentage was far less. Today, under the extraordinary conditions and unusual stresses, the situation is worse. Difficulties of travel, working hours, distances, and depressing environments have lowered attendance in numerous church schools. The home department, or extension division, of the church school can serve where other agencies are almost impotent.

For a Favor Received

(Continued from page 7)

The morning will be beautiful and you will continue on your journey as so many people do."

He stopped and called to his horse which had wandered a few feet away nibbling at the grass. He sprang into the saddle and called "Good-by."

Kate smiled as she answered, "I'll go to church tomorrow; but just see that you do the same." With that the rider was off and she started her car.

• Sunday morning found her entering the church of her faith just a few miles east of where she had promised to attend some church.

"Perhaps I can solve my problem here," she thought. Just then the organ pealed out the opening hymn and Kate started singing,

"Take my life and let it be,
Consecrated, Lord, to Thee."

Strange that this particular hymn was being used. She had sung it once before at the baccalaureate service at the hospital just before receiving her diploma. Thrills of devotion were surging through her.

She was so engrossed with the opening service that she failed to notice the minister until he began reading the epistle. The rich tones of his voice seemed to reach her very heart as he read, "The harvest is great, but the laborers are few." He made a reverent picture as he stood there in his flowing black robe solemnly reading. Somehow he seemed familiar.

"But no," thought Kate. "I couldn't have seen him, for this is the first time I've been in this church." Trying to remember where she had seen him at first tantalized her, but she soon became so absorbed in his sermon that she forgot.

Once he spoke, "Many people make the mistake of trying to get earthly riches, forgetting that these are only for our temporary home here. Rather we should strive for heavenly gains, and we would reap a thousandfold in the world to come."

Suddenly Kate knew the answer she had sought and, as the last Amen was being sung, she could hardly wait to give her answer to the Board.

"I must come back to this church again," she thought as she slowly moved to the door. As she neared it, waiting her turn to greet the pastor, she again had the feeling that she had seen him somewhere.

Just then he extended his hand and, with a firm handshake, he spoke, his eyes twinkling, "I am so glad to see you out this morning, the feeling in my bones notwithstanding." Then she knew. It was the kind stranger of the previous day.

"Many times I have heard that God moves in mysterious ways His wonders to perform, and surely this was one of them," she meditated. "How happy I am that I got that flat tire yesterday afternoon. I have been reminded that it would be well to choose the work that will bring me nearer to God."

When her problem again confronted her, she said to herself, "My answer is, Yes, I'll accept that job with the dispensary. Oh! why did I ever hesitate."

HAPPENINGS IN THE HOME

By Earl S. Rudisill

If a father has no time for religion and ridicules it in the presence of the children, should a mother continue to have grace at the table, family prayers, or any other expression of religion in the home? Should she continue to go to church or Sunday school? Wouldn't it be better to omit all religious expression for the sake of peace?

I SHOULD suggest that the mother continue family devotions and table prayers. Certainly this should be done if this is the only matter on which she and her husband are in disagreement. Whatever is done ought to be done in a fine Christian spirit which will not irritate, but give evidence of sincerity and true godliness. Such an attitude may in the end become very persuasive.

Continuance of church attendance and Sunday school attendance are to be commended also. An occasional kind invitation to the husband, when the children have a part in the services, might have some effect. Let there be no nagging or slighting remarks.

By all means there should be no argument. Arguments may cut deeply or open old wounds. When both are in the right mood, perhaps they could talk over the whole matter to the advantage of the whole household.

It is possible that some man in whom the husband has confidence could do a great deal. He might take him along to a men's meeting, or enlist his assistance in some project in connection with the church.

Some time ago a speaker made the statement that all life comes from an egg. It seemed to be a rather strange statement. Is it true?

THE speaker was probably repeating a statement made by Aristotle. It is not entirely true. While most life comes from an egg, and is reproduced bi-sexually, there are exceptions. There are two other kinds of reproduction which are found only in very low forms of life. (1)

Some life is reproduced by *budding*, as in the case of the sea anemone (an animal), in which the new life grows forth from the parent body, somewhat like a branch from a tree. (2) The tiny one-celled animals, such as the amoeba and the paramecium, reproduce by *fission*, i. e., the original form divides into two, each being a complete reproduction of the original.

We have a son who is eleven years old. He goes to Sunday school regularly and attends church with the family, but does not seem to take the church service very seriously. When I consider that he should be confirmed in three years, I am worried to think of how unready he is now, and how poor the chances seem for him to be ready in three years. I wish I knew what to do to bring him to a better understanding of worship and the church, and to an interest in the church.

THE courses which your son has probably already had in *The Christian Life Course* and in *The Children of the Church Series* have given him a considerable background. The three junior courses in the *Children of the Church: We Want to Serve, Getting Ready*, and *The Children Glimpse the Church at Large*, will help, as will the intermediate courses of *The Christian Youth Series* (for weekday sessions): *This Is My Church, Our Pastor's Sermons, How Our Church Helps, Youth's Faith in Action, The Reformation—Then and Now*, and *Youth Learns to Know the Church at Large*. The latter courses come after confirmation, and will serve a real purpose at that time. *The Christian Church*, a senior course in *The Christian Life Course*, will be helpful at the 15-17 year period.

Help the boy to take all parish education seriously. Your own serious interest in his religious education will help, if you do not nag him. Your own practices and attitudes toward the church will mean

a lot. Our conversation, especially in regard to religion and the church, has powerful influence. Encourage the leaders of your church and church school to provide the young people with appealing opportunities to do things for the church. All these matters enter into the development of a real interest and wholesome attitudes.

Then, it is necessary to let boys and girls, at the various ages, have a chance to develop. The natural changes will make quite a difference. They solve many of their own problems if they have the opportunity. Ofttimes, when thrown on their own resources, they surprise us at the good sense they use.

Hatred for the Japanese is today expressed in various quarters. Even in our local public schools children are being taught to hate the "Japs." Such teaching and practice is, I believe, unchristian and quite contrary to the teachings of the New Testament and the church. What can Christian parents do about a thing like this? Whatever we do to maintain Christian attitudes, are we not likely to be considered unpatriotic?

SUPERINTENDENTS, principals, and teachers who are Christians, will not encourage or promote hatred of any human being. Such an attitude is unchristian, and in the end defeats its own purpose.

We may despise and hate the sin, but not the sinner. Personality is sacred wherever and under whatever color it is found. Christians must rise above distinctions of color, race, life pattern, political persuasion, or religious conviction. The Japanese offended, and, as in other nations, the helpless innocent have to suffer with the guilty, and perhaps more than the guilty. To hate any race or individual will do vastly more harm to the hater than to the hated.

Assume a Christian attitude in the home. Explain to children that teachers are zealous in their patriotism, and may sometimes go too far. Christian parents could well register their protests to superintendents, principals, teachers, or even the school board. Help them to see that patriotism can better be expressed in other ways which are not blatantly pagan. A P. T. A. might give this matter consideration.

"Let There Be Light"—An Unusual

Article Presenting the Least of God's Creation

By Mrs. S. D. Daugherty

OUR Father's vast domains, administered by His Son—this is what the universe means to the redeemed ones of earth. We receive daily of its bounties now. It is our future heritage. He makes it possible for us to know much about the mysterious ways in which He works, His wonders to perform in the distant stars, in the depths of space, on this globe, and in and through the hearts and lives of men. To know these things is to widen our horizons, and even to gain some insight into the plans and purposes of the Eternal. St. Paul's words to the Romans are apropos: "For the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made."

A more spiritual interpretation of the material universe is one of the fruits of twentieth century scientific research. The nineteenth century was characterized by a growing materialism, largely due to science, which, according to the admission of one belonging to its inner circle, "made the mistake of assuming that feeble, finite mind can understand the basis of the physical universe."

REWARDS OF RESEARCH

The first thirty years of the present century witnessed revolutionary discoveries and achievements in this branch of human knowledge. Man, in his insatiable passion to comprehend and control his environment, explored the wide-flung universe, learned to utilize cosmic forces operating therein, attacked the problem of its structure, delved into the mysteries of radiation, penetrated the atom, and discovered a marvelous sub-atomic world closely related to human life on this planet. Stars and atoms . . . the visible and the invisible . . . the infinite and the infinitesimal—all bear testimony to the power and wisdom of a Master Mind. And today science at its best recognizes not only a Supreme Being in creation, but the existence of a realm whose mysteries it cannot fathom: the realm of religious faith.

Strange to say, it was not the over-

powering splendors and immensities of space that struck the fatal blow at the mechanistic conception of the universe, but the tiniest particle in all creation—the electron! It is a story of interest and of significance—the story of light.

THE ELECTRON

How was it found? What is it? Light is the revealer of truth. The light of the stars is the messenger which brings to us all the knowledge we possess of the extent, the contents and marvels of space—the size, age, motion, mass and chemical properties of suns and systems of suns.

Light is also the expression of cosmic energy; it is power; it is life itself. A dark universe would be a dead universe. No sun in our sky, no intelligence, no life on this planet. We live on a piece of a star—the earth. Here, while astronomers were building ever bigger telescopes and finding more and more stars in boundless reaches, physicists were studying the stuff of which those stars are made, and searching for the sources of their colossal output of energy: a quest which led them into the infinitely small in nature, to the very bring of mysticism, very close to the central mystery of Creation.

BEYOND THE ATOM

This adventure into the infinitesimal has been marked by certain highlights. There is majesty in the unity so evident in the material universe, in the simplicity of the laws governing it. Sunlight and starlight analyzed by the manmade spectrograph revealed a significant basic principle of the cosmos: the earth, the sun, and all bodies in space consist of the same substances, certain fundamental elements or atoms. For a long time the atom was thought to be the smallest unit of matter, indivisible and unalterable.

Then came the discovery of powerful invisible light rays. The X-ray peered into the heart of the atom and laid bare its complex structure: a miniature solar system, electrons

whirling around a nucleus many billion times in a millionth of a second. Science enthroned the electron as the essential factor of all atoms. It looms large in human affairs. The wireless, the radio, talking movies and television, the electric eye and the robot—all are made possible by the knowledge of electronic phenomena. Medical science and industry are experiencing revolutionary changes. Human thought and human activities are profoundly affected.

Radiation had a still greater secret to yield by means of the gamma rays of radium. It was found that an atom of this precious element explodes spontaneously, shooting off into space particles of itself. The consequences of this new property of matter have been deep and far-reaching, involving even a new concept of the universe. The atom is not fixed and unchangeable. Today in terrestrial laboratories atoms are bombarded and smashed, elements are converted into other elements, transmutation of matter is no longer an idle dream.

In the sky laboratories, the stars, these processes are going on continually. Mass is being transformed into radiant energy, radiant energy in all probability is being changed into matter. We live in a universe that is dynamic, not dying—renewal and recreation going on forever . . . and ever.

Yes, science enthrones the electron, but stands before it awed and baffled. As to what it is, science knows only that it is a particle of negative electricity—and that electricity is pure energy. And energy is more akin to the spiritual than to the material. The old distinction between matter and energy is vanishing . . . the veil between the natural and the supra-natural is growing very thin indeed.

Modern science has failed to find the ultimate secret of creation. But in the face of these tremendous implications it is ready to admit that the universe is "an organism, not a mechanism"; that the term *matter* can "no more be defined than can the term *spirit*"; that the only answer to the mystery of creation is still found in the words of the Hebrew poet in the first paragraph of Genesis "In the beginning God . . . and God said: Let there be light!"

[In a second article Mrs. Daugherty will discuss Spiritual Light.]

AMONG OURSELVES

By Margaret A. J. Irvin

FUNNY?

SOME time ago one of the popular magazines carried a story that was brimful of laughs. It described the devious methods by which the hero who knows more about horse racing and ward politics than he does about educational procedures makes himself president of the P. T. A. All the fanfare of a political election is used. Torchlight processions, bribery and threats contribute to his rise to office. Completely disreputable methods are used to achieve respectability. Few people could resist laughing at such cheerful nonsense.

The sequel to it is not nearly so funny. Our hero decides that to get one of the teachers out of a difficult spot, a ruling of the school board must be rescinded. Again he uses ward politics, political clubs, and the personal weakness of a leader of the school board to gain the desired end. He is just as happily unscrupulous in this story as he was in the first. He should make us laugh just as hard; but somehow the laughs don't come. The plot itself lacks the hilarious unreality of the first. Most P. T. A.'s are hard pressed to find people who are willing to shoulder the responsibility of what is often an exacting and thankless job. That anyone should want the position enough to go after it with the organized push of a political campaign creates a ridiculous situation at once. But the sequel is not funny because it comes too close to the truth. There are far too many districts where our schools are run to suit the dictates of uneducated and unregenerate politicians. It is no laughing matter.

Boris Karloff's mystery thriller has helped many people to laugh through their tears. It is funny because it takes a completely unreal situation and bolsters it up with quantities of realistic detail.

A cartoon recently showed a couple entertaining a guest at dinner. The guest is somewhat discomfited

by having the dog sit up beside him, holding out a dish and shedding copious tears. Absurd? Of course, and you chuckle.

There is nothing funny about the thought that all over the world there are people holding empty bowls. The American dog may have to learn to eat something other than meat, but no one can learn to eat nothing—and live. So the weak die and the strong grow weak. Only the selfishly brutal flourish.

For Americans to joke about food restrictions is quite all right. So long as the quips mean, "We haven't this and we haven't that, but we've enough to live on and then some, so who cares about shortages? Laugh them off," they are quite in the American tradition.

It is only now and then that one feels an undertone of complaint in our humor that is distinctly un-American and un-Christian. For Americans to indulge in self-pity because menus are somewhat less varied than in recent years, shows a lack of intelligence and lack of gratitude to the Power that has cast their lot in this free land. Bitter and sarcastic humor is not funny.

It may be long years before Americans can know completely carefree happiness again. In the meantime we can keep our gift of laughter by taking it out for exercise at the right time. As a nation we have two assets of which no one can rob us but ourselves—laughter and generosity.

WE DID IT

THE four-year-old was watching his mother clean his room.

"Come, help mother. That's a big boy. Put your books in a pile on the shelf."

"All right. Oh, look, here's the train book. See, here is the headlight and here is the smokestack and—." He was off.

His mother went on sorting toys and papers, scissors and crayons.

One book after another claimed his attention while she dusted and mopped and vacuum-cleaned. When she gave him a dustcloth and directed his attention toward the baseboards, he began dusting with a will. Then he found a piece of metal that he was sure came from the "camboose" of his train. He had to stop and see whether he couldn't fix it.

Finally the finishing touches had been put on the room.

"That's done," his mother announced with satisfaction.

"Yes, Mommy. It looks nice now we cleaned it."

"We did? What did you do? I think mother cleaned this room."

He looked a bit crestfallen, but only for a minute. He beamed again. "I watched you."

It isn't only four-year-olds who get a lot of satisfaction out of vicarious achievement. Many grown people get as much pleasure out of work that has been done by others as if they had done it themselves.

The church is full of them. And very pleasant members they are. They enjoy a nicely conducted service. They recognize a good sermon. They like to worship in an attractive building. They take as much pride in their local church as though they had actually contributed time or money to its upbuilding.

They enjoy hearing about the church's work abroad, too. They like to hear returned missionaries tell of their experiences in other countries. "I could listen to him forever," they exclaim in delight. They are well informed about the history of our Lutheran work in India. The forward march of the Christian church thrills them. They feel they are a part of it through hearing of the achievements of others.

It isn't hard sometimes to picture a Heavenly Parent saying to these people, "But what did you really do?" It will be rather sad if they can answer only, "I watched."

Or will it? The ability to enter into other men's labors is no mean gift in itself. Often the watchers help more than one might imagine. It certainly harms no athletic team to have a crowd of enthusiastic rooters on the sidelines. It is easy to imagine that the moral support of a crowd of eager bystanders can help those who are actively engaged in the work of the church. They may be right when they say, "We did it."

CONVALESCENT — Mrs. Lathrop Appraises an Invalid's Experiences

It felt good to get outdoors again. I walked up and down the porch several times this afternoon. The air smelled fresh and clear with almost, almost, a suspicion of spring. That may have been my imagination, but after being housed for a week, you get to imagining things. Everyday things seem extraordinarily delightful when you've been deprived of them for a few days.

At first I was too weak and full of aches to appreciate my privileges as an invalid. It wasn't until the third day that they began to register. The telephone would ring and, if the children were in school, Jerry would trot down from the study. I would hear his voice—a sort of stage whisper adopted for the duration of my stay in bed—"Yes, Mrs. Milland." "Good morning, Mrs. Benson." And very often, "I'm sorry, but she's laid up with the gripe, at present. We think she'll be herself in a few days."

When I am well, the phone calls I notice are the ones that are for my husband. I either call him to the phone, write down a message, or try to answer questions as I think he would answer them. Every now and then that leads to a major mix-up, so I avoid it as much as possible. But I always think of my telephonic activities as something I do for Jerry. The calls that are for me never seem to register as much—perhaps because they don't interrupt my train of thought and start me thinking about something totally new.

As I lay in bed and listened I began to notice what a large number of the calls were for me. Was I becoming over-active in the work of the parish? Goodness knows I have tried to keep from turning into an assistant pastor; but as the children have grown more self-reliant I have taken on more "jobs" in the parish. With the fretfulness of weakness, I kept going over and over my various activities to see which ones I could transfer to someone else. Each time I came back to the same conclusion—there was nothing I could drop.

"Jerry," I called as he came upstairs from one session at the tele-

phone, "do you think I do too much in the church?"

"Do too much?"

"Yes. There's my nursery class and the membership committee of the missionary society and being adviser of the social committee of the Luther League—of course, that is only temporary. But do you think I'm getting omni-present?"

"Well, you won't be present at anything this week, so don't worry about it for a few days." He grinned and popped a thermometer into my mouth.

For a minute I was almost hurt that he wouldn't talk over my problem with me right then and there. Now, that I feel better, none of it seems very serious. I'm content to muddle along without laying down too many hard and fast rules for myself. As Mark and Joan get older, I do have more time, and it would be rather unnatural to refuse to help in the church program.

And the children certainly have grown a lot. They trotted around with trays of broth and glasses of orange juice. Mark became so dictatorial about my medicines that I didn't know whether to laugh or to be indignant. Indignation was on the verge of winning when I heard Joan tell her father, "Daddy, Mark is terrible. He talks to mother just the way she talks to us."

I decided to hold my peace. Scolding would have taken too much energy anyhow. It was very pleasant to lie still and let the life of the family flow on without me. Most of the time I watched the swaying branches of the tree outside my window till I think I could draw them from memory.

Night before last I felt strong enough to come downstairs for supper. I was up and around my room in the morning. Aside from being a little wobbly, I felt quite normal. Just the same, I thought it would be wise to take a good nap in the afternoon to prepare for my descent to the nether regions. I must have been sound asleep when the children came home from school. As I drifted back to consciousness, I became

aware of spirited mutterings in the hall outside my door.

"I tell you he wants to put them at her place at the table." Mark's voice was the heavier of the two.

"And I tell you he wants her to wear them when she comes downstairs."

"But then she'll know about the surprise. Aw, come on, Joan, don't spoil the fun."

"All right, if you'll promise I can be the one to give them to her."

"Nobody's going to give them to her. She'll just come to the table and there they'll be."

"But I want her to see my place cards first thing."

"She'll probably see them at the same time. Then she'll put the flowers on and look at the place cards."

Their voices faded away. I decided that while I was dressing I'd better spend a little time in front of the mirror practicing a surprised expression.

I must be a better actress than I thought, for apparently they have no idea that I was not surprised by the surprise party or that I did see the dust in the corners. But who cares about a little dust when three pairs of eyes are shining at you?



Naughty Nora's

NONSENSE

I QUITE detest this person's faults.

In my talk I never spare them.

I've thought about her sins so much

That I've begun to wear them.

SACRED SENTENCES AND OBSERVATIONS

The kingdom of heaven is likened unto a man that sowed good seed in his field. *Matthew 13: 24*

IN facing the challenging issues of today, Lutheran World Action asks concerning our part in the shaping of tomorrow: "Can we believe that tomorrow will be a brighter new day of righteousness and peace on earth? We have no right to believe that unless today we are doing everything possible to keep alive the seeds of future growth of faith and love." The business of the church is to help establish the unseen Kingdom of heaven in the hearts of men. We of that Kingdom are to sow the seeds of life and truth and to cultivate the plantings of faith and love.

+ + +

But while men slept, the enemy came and sowed tares also among the wheat. *Matthew 13: 25*

DARNEL—the "tares" of the Bible—resemble wheat, but their bearded grain are reputedly poisonous. Human society has more noxious "darnel" than good "wheat." The arch-enemy who stole into "the garden" of the first family and sowed sin's poisonous seeds still walks the earth and sends his emissaries of darkness into every area of life. It is while men sleep that the devil sows his deadliest darnel. Keep on the alert.

+ + +

Let both grow together until the harvest. *Matthew 13: 30*

It is unfair to condemn a good family because of a wayward member. To segregate the criminally inclined by imprisonment may be the way of the law for the protection of society, but to remove the degenerate, or even the dangerous, by capital punishment, or the unfit by medical means is drastic and loveless. The gospel way is by long-suffering and kindness. Whether in the seeming isolation of prison, reformatory, or hospital, let love keep the unfortunate and the erring linked with the church, the family, and the outside world through saving ministries. Reformation and res-

toration, not retaliation and obliteration, is the Christ way.

+ + +

In the time of the harvest I will say to the reapers, Gather up first the tares, and bind them up in bundles to burn them; but gather the wheat into my barn.

Matthew 13: 30

WEEDS at first look like worthwhile plants. It takes time for them to reveal their real character. A little child may appear ever so innocent; but wait a few years before pronouncing it an angel. Even grownups live in a world of make-believe and deceive even their best friends. Be slow to praise or to condemn. Wait until the fruits begin to follow the leaves. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." Some of these can be discerned by human eyes; some are known only to God.

+ + +

Let my sentence come forth from thy presence; let thine eyes look upon equity. *Psalms 17: 2*

A NEGRO was recently convicted of criminal assault and was sentenced to be hanged. The case was appealed, and a higher court re-examined the evidence and reversed the decision. A wise and gracious judge delved carefully into the details and learned that much of the evidence was fantastic and not true to the facts. He excoriated the former sentence as an outrage against justice. Vast is the responsibility shouldered by the reviewers of evidence and interpreters of the law. Pray for our judges that they may have grace and wisdom! Rejoice that the ultimate sentence for each life is in the hands of the sympathetic Son of Man to Whom is known the intents of each heart.

+ + +

And I will no more make you a reproach among the nations.

Joel 2: 19

"THE reproach among the nations" will be lifted from the Jews when

they turn from their rejection of the Messiah Whom they crucified and from their antagonism against His followers. The reproach will be lifted from every race and nation that emulates the good and gracious Jesus! Even the champions of Christianity and of human rights are reproached in many lands for their glaring inconsistencies. Christian missionaries have done much toward the furtherance of peace and goodwill among the nations. Now of all times, "in the world's darkness and confusion, we must maintain our church's stations on the far-flung mission front."

+ + +

Jesus saith unto him, I am the way, and the truth, and the life: no one cometh to the Father, but by me. *John 14: 6*

THE super-vitamin, Biotin, is so powerful that one gram in 25,000,000 gallons of water is claimed to be sufficient as a solution to promote bacteria growth. If such a rare and valuable life builder exists in nature, why marvel at the infinite power of the spiritual vitamins operating through grace! The Source of all life and energy is the Creator, Who revealed Himself as Jehovah, the eternal "I AM," and manifests His living presence in Christ, Who said to John on Patmos, "I AM the Alpha and the Omega, the beginning and the ending," and to Thomas the doubter, "I AM the Way, and the Truth, and the Life." Receive into your inner being the incarnate Christ and you have the totality of all that is worthwhile.

"Thou art the Way, the Truth, the Life;
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow."

—G. W. Doane

PRAYER

ALMIGHTY God, our heavenly Father, help us by Thy Spirit to walk in the way of Thy commandments and in the fellowship of Jesus Christ Thy Son, through Whom alone is salvation and in Whom is all truth and concord. May His life be ours. In His Name. Amen.

A Travesty on Christianity?

A HIGHLY intelligent Lutheran layman wrote us what might be considered a diatribe against Christianity, if it were from another source. This sincere thinker expressed what is in the mind of many as to the anomaly of the so-called Christian nations engaging in the greatest war of history. It seems almost like a travesty on Christianity that after nearly twenty centuries of the proclamation of the principles of the Prince of Peace the Christian world is torn by hate and deadly combat. Our correspondent remarked ruefully that the only places where peace could be found today are in the interior of Africa and Central Asia most remote from Christian influences.

It would be a sad commentary indeed on the power of Christianity to save the world, if the religion of Jesus was in any way responsible for the war and all the misery it entails.

Be Fair

It is unfair to claim that Christian nations are the main participants in this global war. Japan is anything but Christian. Germany is at present under a regime that is far from Christian. Italy is under a dictatorship out of sympathy with Christian ideals. Russia is ruled by a party which has been openly atheistic. The nations approaching Christian ideals—such as the Anglo-Saxon, Dutch, and Scandinavian—have been drawn into the conflict in self defense. Not Christianity, but the absence of it, caused the war.

Having been forced to fight, the non-militaristic nations still continue to adhere to the principles of Christianity. Devotion to ideals of democracy and freedom—including religious liberty—a desire to liberate and help the oppressed, and a willingness to sacrifice for others are motives and goals worthy of the Christian citizen. The use of arms to further ideals has not been through choice. In the Axis group, the war has been waged in spite of the Christian sentiment of many against it; in the Allied group it has been in furtherance of certain Christian principles. So why blame Christianity

Try the rooting-out process prematurely, and a lot of good wheat will be ruined.

The Master advises caution and patience in all gardens and fields. Await God's reaping. His barn or His bonfire is at the end of the road.

for the evils in the train of the aggression it opposes in the one, or criticize it for the beneficent ends it seeks in the other!

It is unfair, also, to credit the backward peoples of uncivilized lands with living in peace because they are untouched by "Christian civilization." The spirit which breeds war is no more lacking in them than in the more highly developed races. Human nature is the same everywhere—the same passions, avarice, selfishness, sin. The difference is mainly in their physical limitations, and in their lack of improved armaments and of opportunities for extensive warfare.

A student of missionary literature or even a casual reader or auditor of the testimony of foreign missionaries knows of the almost unbelievable transformations effected in the physical, mental, moral, and spiritual condition of the many who have been influenced in far lands by the power of the gospel and the ministration of Christ's servants. China is sufficient refutation of the critics of Christian missions. Chiang Kai-Shek's Bible reading and prayer each morning with his official staff gives the lie to the cynic's claim of failure of the gospel in formerly non-Christian lands. No finer testimony as to the genuineness of Christianity's exponents can be found than in the occupied sections of China and other countries where missionaries have in many cases remained at their posts at the peril of their lives in order to minister to the physical and spiritual needs of the wounded and needy.

Tares Among the Wheat

In all lands "the tares" spring up with "the wheat." When the missionary goes into a remote section where the gospel has not been known, he often finds that traders have preceded and sown tares in receptive soil. Whether as slave

traders, traffickers in rum and opium, or just plain sellers of junk, unprincipled adventurers undermine faith in the white man and make it hard for the Christian pioneers. The commercial traveler even brings back, ignorantly or maliciously, false reports as to the results of missionary effort. The tares and the wheat grow side by side, whether they be original growths in the native soil or whether imported by the tradesman and missionary from so-called Christian lands.

It is no different at home. The evil and the good grow in the same environment. To blame the war or any other evil on Christian civilization is both unfair and hurtful. Civilization itself is not Christian. Neither is any nation. In a democracy no one faith has priority, and no lack of faith is taboo. To be a Christian is a personal matter; to call a nation "Christian" is a misnomer.

Advice of Jesus

"LET both grow together," said the judicial Jesus. To separate the wheat from the tares by pulling up the latter is difficult. Tares at first look like wheat. Wait until they head up. We are too apt to pre-judge and underrate the unassuming good man and to laud the pretentious. Popularity too often counts more than true worth, and reputation than character. Tares lift useless heads; wheat bows with precious grain. The one pretends; the other produces and blesses. The harvest will tell. "By their fruits ye shall know them."

Do not try to separate the tares from the wheat prematurely, said Jesus, "lest haply while ye gather up the tares ye root up the wheat with them." If there is a Judas in the church, be slow to excommunicate him. You may guess the wrong man. Give him time and enough rope, and he will hang himself. A man may be a rascal, but call him such and forthwith his wife will claim he's a saint. Tell a man he sins, and all his kith and kin will call you a liar. Try to put him out of the church, and you have a fight on hand. And the same applies in every area of life. Try the rooting out process prematurely and a lot of good wheat will be ruined.

These two facing pages are presented for meditation by J. William McCauley, D.D., Salem, Virginia.

Across the Desk



A DECADE AGO

IN the attention given by the secular press to the state of political affairs in Germany a decade after Adolf Hitler was made chancellor, we saw no references to the handling of ecclesiastical affairs in the Third Reich. Perhaps the readers of these journals have no direct interest in adjustments of the technique of National Socialism to the administration of the Christian religion.

They should have, however, for the triumph of the National Socialist party in January 1933 was of tremendous significance to the church as well as to the state.

In the first place, the victory was at the same time the defeat of a communism which sponsored the political theories of Karl Marx, as developed in Russia by the Bolshevik party. A dominant principle thereof was atheism. By "gossip" current in 1923, when the first Lutheran World Convention was held in Eisenach, Germany, there were times in the decade following the enactments of the Versailles Treaty when the religious leaders of Central Europe deemed the church in grave danger of such treatment as was accorded Christianity and all theistic cults in Russia.

On the positive side, unity was expected to an extent not hitherto enjoyed under the Weimar constitution. (A great weakness in that post-war document had been its failure to establish centralized authority.) The well-beloved president, von Hindenburg, accepted the dictate of the people and appointed Mr. Hitler as chancellor. Among the numerous plans for reforms which were promptly inaugurated was one for unifying the "folk" churches, twenty-eight in number, and for the greater part co-extensive with promises of the national government.

The willingness of the Lutherans to enter into a nation-wide organization was expressed through the leaders of the provincial church, who

selected F. von Bodelschwingh to be made Reichsbishop. This choice was opposed on the ground that it did not originate through a vote of the people. It also became known that the chancellor's choice for the position was a former army chaplain, Ludwig Mueller, to whom he, Mr. Hitler, was under obligation for "gaining his life" earlier in the rise of the National Socialist party. In any event, the appointment was submitted to an election. Von Bodelschwingh withdrew his name and Mueller was chosen. But complaint was at once registered because the long inactive, purely nominal members of the Protestant congregation took orders from the National Socialist party leader—the chancellor—and voted for Mueller.

The new Reichsbishop made his first appearance at a meeting of representatives at Wittenberg in September 1933. He saw in the unification of the church "an old dream of Doctor Martin Luther" and the beginning of a new era of history.

It was certainly that. In his address, Bishop Mueller mentioned the German Christians (*deutsche Christen*), a party whose influence was enough to make the church subordinate to the state. Its subjection was gradual and "for the sake of the German folk." While insisting that there were no intrusions upon the ecclesiastical by the civil authorities, it was soon noticed that priority was systematically granted the state. The organizations of the government, among them the Hitler Youth group, could disavow any thought of interfering with religion, but they could absorb Sunday for its meetings and hikes and sponsor indifference to God in the sphere of education and culture. It was soon apparent that a vital struggle would sooner or later arise between Nazism and Christianity.

With the exception of a small group who refused obedience, the National Socialists have greatly

weakened the external expressions of religion in Germany. It is not probable that the pastors and leaders have abandoned the faith or its confessions. But the direct communications among Lutherans all over the world are no longer permitted. One of the great problems to be solved after the war has closed is the resumption of the fellowship that took visible and fruitful form at the first World Convention at Eisenach, Germany, in 1923.

EMOTION OR ACTION

IN the issue of *THE LUTHERAN* under date of December 9, in the department, "In the World's Eye," Dr. Seebach quoted the moderator of the Congregational Church in the words, "Protestants are repenting too much." He, Dr. Seebach, after an expression of agreement with the moderator, closed the paragraph with the sentence, "After the war is over and won, we can take all the time we want for repentance."

In the current vernacular of military strategy, this remark exposed Dr. Seebach to what one might call a powerful flank attack. Number one of the ninety-five theses of Luther declares, "Our Lord and Master Jesus Christ, in saying 'Repent ye,' etc., intended that the whole life of believers should be penitence." Readers of *THE LUTHERAN*, familiar with that thesis, wrote the editor, dissenting strongly from this idea of postponing repentance until a less busy period had arrived.

THE LUTHERAN acknowledges the receipt of letters from its subscribers, those dissenting and those approving articles and statements in its issues. Sensitiveness to correct expressions of doctrine is significant of the supreme value placed on the teachings of Holy Scripture and their acceptance throughout the church. Especially when one of the major tenets of Lutheranism is under consideration do the reactions of pastors and teachers to published assertions bear witness to that sensitiveness to error and valuation of the truth that give vigor to the promulgation of our religion. But caution in interpretation as well as in writing must be observed. An assertion which is localized by origin and connections may not meet nor be intended to meet the requirements of more general application.

Among the terms which are employed by writers and speakers in discussing this war, *repentance* is a frequent word. The conviction that America has failed to use its great power in the family of nations to sponsor justice and fair dealings is not denied. An attitude of repentance is the proper "state of mind" which the people are exhorted to adopt. It is not an erroneous conclusion. It is evil and the consequences of evil-doing that allure nations to resort to war, and both individual and corporate sins call for regrets and resolves. By regret one means true sorrow for wrongs done, and resolves express the sincere determination to strive for the fashioning of a better world in which better people dwell.

But neither the emotion of regret nor the propagation of higher standards of human relations is the sum total of repentance as that word is used in our Bible. Repentance is action, not emotion nor theories of a Utopia. It is the continuity of decisions and deeds which faith in our Lord Jesus Christ dictates to the child of earth as he follows the Master in a way of life, in the world but not of it.

RESTDY CALLED FOR

We make use of this occasion which has brought the word *repentance* to the notice of thoughtful readers of THE LUTHERAN to suggest that interpretation of an essential Christian doctrine is again in process of becoming obscure. Our preachers and teachers need to study again the process by which Luther detected the fallacy in the Roman tenet of the so-called sacrament of Penance.

As a first item it will be noted that our English word *repentance* and the ecclesiastical term *penance* are of Latin origin. They could have been taken from Jerome's Latin Vulgate Bible which became the authorized Scripture for Rome as knowledge of the Greek language decreased to a minimum. Now the meaning of the root of these two words is *pain*. But the New Testament's first language was not Latin, but for the most part Greek, and the term translated repent or repentance has as a root significance *mind* and *change*, not pain nor restitution.

When John the Baptist first, and Jesus a few months later, startled all

Jewry with the call, "*Repent*, for the kingdom of God is at hand," what they called for and eventually obtained was an "about face" in loyalties. It meant the motivation of love for the threatening pressure of force. It meant going after Christ rather than the effort to make life break even with the minutiae of rabbinically interpreted laws. It meant inevitably sincere regret that many deeds of wrong had placed the burden of human sins upon the innocent Lamb of God. But it did not demand a period of preparation to turn Christward. It does not limit the power of Christ's merit to such as have first experienced sadness and then given heed to some form of prescribed restitution. To this view of penance Luther registered dissent because Jesus did not say, "Do penance," and thus destroy the completeness of our Saviour's satisfaction for sin and His victory over evil, death, and Satan.

The great reformer attained his convictions from the Word of God and not from tradition nor from the ever-present attempt of the sinner to earn the good will of his Creator. He is reported to have written, "While previously there was scarcely a word in all Scripture more bitter to me than the word *repentance*, there is none that sounds sweeter or more grateful."

FEBRUARY'S DISTINCTION

THE two civil holidays celebrated on the twelfth and twenty-second days of this month may pass with less elaborate ceremonies than would be observed in normal years, what with thoughts of war and of impending burdens of taxes. It is a penalty which must be charged against the development of communications that "news" has priority over memories. Names of persons and places that indicate the hazards of war and identify commanders of troops and ships are likely to divert attention from Lincoln and Washington and the issues of two critical periods in the world's history in which they earned the gratitude of their fellow men. As the services of streams are proportioned by the distances over which their waters flow and carry commerce, so a nation's great men grow in fame as time brings their influence to new generations.

It is interesting to compare present-day objectives with those which were sought in the Western Hemisphere during the lives of the men whose birthdays we now celebrate. Both Washington and Lincoln motivated the services they rendered their country by well-defined purposes. The desire to enjoy life, liberty, and the pursuit of happiness unexposed to the ambitions of persons of high estate the fathers of the republic deemed worth fighting for. Having gained the rights that were needed to determine their own form of government, and discerning the necessity of union among the "colonies" that had gained independence, they drafted a constitution that embodied the relationships for which they had fought and deliberated. At a later period a great internal struggle was waged that the Union might be preserved.

It is a demonstration of the wisdom of Washington and Lincoln, with the generations of the revolution and the War between the States, that time has proved the correctness of the principles which they championed. In the extension of the area of government, in the increase in population, in the relations with foreign governments, there have been threats and dangers, but the basic ideas for which these leaders stood, have encountered one test after another. In this year 1943 it is in accordance with their views and to share with others the freedom and unity gained by their generations that we are now engaged in a global war. Our participation is in self-defense against the kind of authority to which the founding fathers took issue and for the extension of that way of government that has so richly blessed us during the years.

It is proper during this period of civic birthday celebrations to keep constantly in mind that the objectives of this war were not discerned during the conflict itself. The "four freedoms" label ideas and ideals that are logical developments of the form of government established by the United States and given the tests of time. Consistency demands their extension. Under no circumstances dare they be abandoned. Also they must not suffer the fate of a previous American president's ideals, that were smothered or reversed in 1919 at Versailles.

OWNER AND HIRELING

By Nathan R. Melhorn

By a Parable About Sheep Jesus Separated Himself and His From "Others"

John 10: especially verses 1-5, 11-16, 27-30

We are all familiar with the opening words of the twenty-first chapter of St. Matthew's Gospel, "And when they drew nigh unto Jerusalem." The reference is to our Lord's arrival at one stage of His last journey into the Holy City and the beginning of the final course of His submission unto death. John's narrative is less specific about the succession of places in the ministry of Jesus than are the synoptic gospels, but there is a similar foreshadowing of the nearing conclusion of His work of redemption. One notes the rapidly rising organization of opposition to His influence on the people and the increased frequency of prejudiced misinterpretations of His miracles of mercy. Party lines were drawn and accusations were published with the intent to arouse public indignation against Him.

A Striking Comparison

Although three score years elapsed before John, the beloved disciple, put into writing what would lead future generations to believe in Christ and be saved—time and his experiences had not obscured the vividness with which he recalled his Lord's replies to His accusers. A scene familiar to people in Palestine was chosen as an introduction, the sheepfold.

Says *The Lesson Commentary for 1943*: "The sheepfold is an enclosure of low walls of rough stones, on the top of which are thorn branches, placed there to prevent the flock from jumping over, and to keep wild beasts and robbers from getting in. The entrance is by a door. When the sheep are in the fold, the door is barred. Sometimes more than one flock of sheep are in the same fold. There is always a porter, or a shepherd, guarding the door. He will open the door for one of the shepherds only, and for no one else. There may be a thousand or more sheep mixed together, yet every shepherd can quickly separate his flock from all the rest by calling them; the sheep untangle themselves from the mass and come forth, only those coming which belong to the flock of the shepherd who is making the call."

The relevance of a scene characteristic of life in Palestine was stated in words containing no ambiguity. The distinction between owner and robber, between shepherd and hireling, was stated, and the declaration of application followed. Jesus said: "I am the good shepherd and know my sheep, and am known of mine." In a conversation that occurred later on Solomon's porch,

where Jesus was teaching, a definite decision was pronounced against His opponents: "Ye believe not, because ye are not of my sheep, as I said unto you."

Later Interpretations

It is of common report that shepherd life was a much more important branch of industry in the Palestine our Lord blessed with His incarnate presence than could be found in other lands and among other people. Indeed it was more than a gainful industry. Both the formal and the private worship of the Hebrews related them to the lambs of the flock and to the sheep of His pastures. The psalm of David, the twenty-third, is an inspired meditation of a youth who watches a flock and in the process finds his own soul uplifted to a realization—"The Lord is my Shepherd."

And with what unceasing appreciation have the Christians adopted as their own the prophetic Messianic revelation of Isaiah, who saw in the act of the shepherd carrying a weak lamb upon his shoulder the symbol of the infinite Shepherd seeking the lost sheep, finding it in need of His care and literally bearing it upon His shoulder. "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken; smitten of God and afflicted." There were also other prophets, among them Amos, the shepherd of Tekoa, who sharply rebuked the erring people of his day; whose declarations of judg-

ment were familiar to Jews like John and the apostles of our Lord.

The Dual Role

Two "applications" are in the metaphors spoken by Christ, both of which have the significance of exclusions, or of separation, if one goes a step further in their interpretations. In the first of these, our Lord distinguishes false from true prophets. Also in the first, the manner of approach provides a means of identification. A false prophet is either a fraud or a thief. He either gets into the fold by a ruse or he sneaks in over the wall. In either case, he is not known by the sheep. This means that he has no flock but is intent upon acquiring one by deception or by violence.

One is justified in wondering whether the heretical groups in Jerusalem were in the mind of our Lord when He employed this parable. Certainly the leading parties to whom the names Pharisee and Sadducee, or nationalist and imperialist, or Herodian and anti-Herodian had each deceptively gained a following by declaring themselves to be working in the interest of the Jewish people. And how often since then have political, industrial and social theories gained support by posing as the church in relation to a current danger.

Individuals Also Involved

One reads in some commentaries on this chapter the interpretation that in Jesus' statement, "I am the door of the sheep," He had in mind the flock; that is, the community of believers; that is, the church. His second expression, "I am the good shepherd," indicates His availability to individuals. This distinction between the church and its members is a correct one. On the one side it forbids an ecclesiastical policy which obstructs the communion of the saint with his Lord and Redeemer. It contradicts the notion that the church as an organization can alone reach God with prayer and supplication with thanksgiving. On the other hand, the assumption is similarly incorrect that the believers' joining as congregations in petitions is no more than a convenience for those participating; thereby implying that the company of believers can be disregarded. This parable reserves no place for a flock of dead saints, petitions in whose names are supposed to have greater efficacy than has the prayer of the humblest believer.

DAILY BIBLE READINGS

February 15-21

- M. The Good Shepherd Leads. John 10: 1-5.
- T. The Good Shepherd Saves. John 10: 11-16.
- W. The Good Shepherd Keeps. John 10: 27-30.
- Th. The Good Shepherd Searches. Ezekiel 34: 11-16.
- F. The Good Shepherd Restores. Luke 15: 1-7.
- Sat. The Shepherd of Our Souls. 1 Peter 2: 21-25.
- S. "The Lord Is My Shepherd." Psalm 23: 1-6.

THE YOUNG PEOPLE

By Amos John Traver

The Supreme Law— LOVE

"I give you a new law: Have love one for another; even as I have had love for you, so are you to have love one for another." John 13: 34. The New Testament in Basic English. E. P. Dutton & Co., Inc.

LAWs, commandments, how much of religion has been summed up in them! "Thou shalt," "Thou shalt not," Jesus Himself as a little boy learned laws that began with words like those. Laws are necessary for the immature or wilful. Back of laws there must be force. "Obey, or else . . ." is the language of law. The world has not grown beyond law. Dreamy-eyed idealists have thought that the world was ready for complete freedom, and that each man ought to be given opportunity to follow his own desires. But men live too close to each other for that. Neighbors find their desires and purposes crossing each other, and conflict soon results from insisting on complete freedom.

Religion has come to mean a set of laws to a great many people. The law that undergirds society is taken over into religion. Rules and regulations become the system by which men are to be made good. The result is that those who keep the letter of the law believe they have earned the right to salvation. They also are led to put their faith in laws, backed by the force of governments, to regenerate society. Religion then becomes what we call "legalistic," depending on law. Luther found religion like that, and it brought no comfort to his soul; therefore the Reformation.

The Place of Law

Law is essential to orderly living. Laws protect the weak against the strong. Laws protect society from those who are evil. Law does require enforcement. More enforcement of law in our homes, our communities and in our nation would improve the quality of our lives. But law is not the essence of the Christian religion. Law steps in where Christianity ends. People of good will are the fruit of Christianity, but there are not enough of them to make laws outmoded. Indeed, as long as there is one evil-minded person in a

community there will be need for law.

It is the business of Christianity to make law enforcement unnecessary. In a Christian society there will still be need for guidance. Men will want to know what they ought to do, and laws will be the guide posts for conduct. The motive for keeping laws will not be fear of the consequence of disobedience. Jesus has given us the motive, the tie that should bind society into one great neighborhood. "I give you a new law," He says. Law is to have a new meaning for the Christian. That new meaning is love.

The Christian Law

What is this love that is to replace the enforced laws of the world? Charles Jefferson discussing this very passage wrote: "Another difficulty lies in the ambiguity of the word 'love.' Love is one of the most indefinite and baffling of all words. Love is sometimes a passion, sometimes an affection, sometimes a sentiment, sometimes a charity, sometimes a philanthropy; but love on the lips of Jesus was something different from all these. Fortunately for us He did not attempt to define love. He illustrated it.

"By drawing a picture of love Christ made it possible for us to see what love is. He never left men at critical points to grope in the dark. When He told the scribe that he should love his neighbor as himself, He at once drew a picture of what He meant. The scribe saw the point at once, and so does everybody else. (Read Luke 10: 25-37.) We all understand pictures. When Jesus commands His disciples to love one another, He does not leave them in darkness. He hangs up a lamp above His commandment, in the light of which they can read His idea. They are to love one another as He has loved them. To the scribe He gave the picture of a fictitious person. To the twelve He gave the portrait of Himself. . . . Christians are to love one another after the style of Jesus."

The Christian law is Christ. He incarnates the law of love. If we share His attitudes toward others, we are keepers of the new law. If we show marks of Christ-likeness, we are good citizens in the Kingdom of Heaven. He is the pattern of Christian living. What He did, we ought to do. If we say that we live by His rule of love, and show no likeness to Him, we deceive our-

selves and the truth is not in us. When the world is filled with imitators of Christ, law can take a vacation.

In the world men live for self-indulgence, they depend on education and culture, they live by unholy ambitions for wealth and fame and a thousand other goals. So long as men are like this, the world must be governed by law, law that must depend upon force. Men cannot be taught that it pays to live by love. Self-interest will not hold the world together in a co-operating community. Wilful men must be kept from hurting themselves and their neighbors.

Christians are called upon to live for love. The supreme motive of their lives is love.

The Love of Christ

Jesus did not say all He wants us to know about love in one verse. When we try to live His life of love we find how inadequate we are. As Jesus loves us we are to love one another. But who of us can love like that? The answer is, "Not one of us." We need the forgiving love of Christ. We fail every day in Christ-like living. But Christ reads our hearts and gives us our "second chance."

This love which He has for us is the one powerful factor in keeping us true to the new law of love. Our neighbors are very unlovable at times. They do not always respond to our friendship. Sometimes it is their fault; sometimes it is ours. With best intentions we often prove to be anything but Christ-like in our attempts to be good neighbors. If our love fails toward others, it must not fail toward Christ. He says, "Ye have done it unto me."

Here is an old favorite! Robert Louis Stevenson was traveling on shipboard with a group of women missionaries, bound for service on a leper island. He was stirred by their spirit of sacrifice. When they anchored off the island and the little boats came out to get their passengers, R. L. S. was at hand to see his missionary friends over the side. He tells us that he had composed a beautiful and eloquent farewell, but when the time came to say it, he could not speak. Shaking each by the hand, with tears in his eyes and voice, he swung his arm in a wide sweeping gesture toward the island and said just these six words: "Jesus is there to greet you." Yes, Jesus is waiting for us in the place of sacrifice and service. When we cannot love others as we should for their own sakes, we can love them for the sake of Him Who died for them—and for us. "For Jesus' Sake" is the supreme motive of Christian service.

* * *

To LEADERS: Topic date, February 21. Next topic, *Establishing Churches*.

BOOKS

Abundant Reading for Abundant Living

Abundant Living. By E. Stanley Jones. Abingdon Cokesbury. 371 pages. \$1.

Abundant Living is more than just another book of daily devotional readings. The author describes it as a book to satisfy a three-fold need. First, it is a daily devotional book for the Quiet Hour, a day for each day of the year. Second, it gathers up its discussions into units of a week, each subject having at least a seven-day treatment. This makes it possible for the book to be used in study groups on a weekly basis. Third, as an ordinary book it can be read straight through.

Within the covers of this handy pocket-size, attractively bound, thin Bible-paper volume, we have the development of the author's thesis that "every one may live abundantly." He tells us that this is a continuation of his ideas, as presented in his preceding volume, *Is the Kingdom of God Realism?* and then cautions us to keep in mind that this book deals with "abundant living" in its total phases—physical as well as moral and spiritual and social. He goes back to the medical profession for an estimate of the percentage of persons who pass on mental and spiritual sickness to their bodies;

with that profession finding from 40 to 85 per cent of all sickness traceable to these causes. And this book is the author's answer to people who want to find God as One Who gives strength to live by.

It is a book to read and re-read. It will challenge your thinking; furnish many helpful illustrations and suggestions to pastors and teachers; and prove helpful to all in living a more abundant life in which the physical, the moral, the spiritual, and the social unite in proving that "every one may and can live abundantly." **BRUCE R. SHAFFER.**

Worthy of Remembrance

Andreen of Augustana. Tributes to Gustav Albert Andreen by Associates, Family and Friends. Augustana Book Concern. 219 pages. \$1.

Among the leaders of this generation in the church and its schools, few could have called forth tributes from his contemporaries comparable to those given the subject of this unique biography. Relatively short, this volume presents a series of intimate pen pictures by those who knew him best, of the late Rev. Dr. Gustav Andreen, beloved president of Augustana College and Theological Seminary at Rock Island, Illinois, for a third of a century.

As might be expected, these glimpses into the life story of President Andreen vary in detail and color and in the ability with which they are drawn. A casual reader who is unacquainted with the plains of Kansas, the river flats of Illinois, or the great reaches in the realm of higher education here used as a backdrop for the central figure in the several chapters, may find his interest lagging at times. But to one who knew Dr. Andreen, who like St. Paul "was all things to all men," or to one whose interests lie in the sphere of the church, college, home and community, this book carries an unusual appeal and will be read with interest.

The story of the mastery of difficulties by a "warrior" in "campaigns" for the school he headed, as told by his

successor in office, presents a picture of an era in the church-related college in

which Dr. Andreen was "a respected figure and natural leader" in church and educational circles.

Who could read the adventurous story of a happy and wholesome home life, of the childhood games, of special celebrations and everyday experiences in the home as here narrated by his daughter (there were also four sons, each bearing doctor's degrees in a different profession) without sensing that hers is a beautiful picture of a father sincerely loved, respected and honored by his children?

A fitting tribute to Dr. Andreen by the president of the synod affirms that "of great importance was his influence in making the Augustana Synod truly American. . . . He developed broad contacts in the state and nation as well as in the community in which he lived. He interested himself in America's educational, social, and political problems and contributed to their solution. With high ideals and real statesmanship he led the way and set the pace for other church leaders."

A fellow-resident of the community writes, "He was a citizen who dwelt among us with courtesy and graciousness. With chivalry, he bore a noble lance in all the jousts of life. He rests from his labors, and we grudge him not his rest, for his work does follow him."

PAUL L. HEGSTROM.

BOOKS for Lent and Easter

Lenten Sermon Series

Devotional Aid

GOD— the Eternal Paradox Edited by P. Z. Strodach

A new series of complete sermons on Gospel lessons ordinarily used on the Sundays preceding and during Lent, together with sermons for each day of Holy Week and Easter, including a series on the Seven Words from the Cross.

These sermons will be found stimulating and suggestive. Well-known preachers of the United Lutheran Church in America are represented.

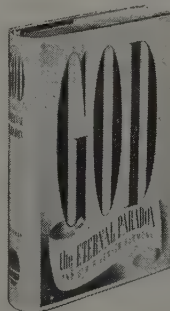
Price—\$2.00

WERE YOU THERE? By Paul Zeller Strodach

Here are fifty meditations for daily reading from the Sunday before Lent to Easter. Intended primarily for devotional use, this work is of considerable value also in the preparation of sermons.

Declared the best book written by this author, it portrays the individuals and groups active in the Passion Story with personal application to the life of the reader.

Price—\$1.50



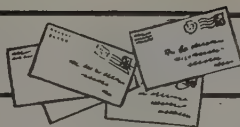
THE UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce Street : Philadelphia

CHICAGO

COLUMBIA

PITTSBURGH



WHEN IS EASTER?

How often have we heard this question asked by committees planning for some church affair? Easter belongs to the so-called movable festivals, and may range over a period of thirty-five days from March 22 to April 25, as this year. Its variability works havoc with a number of phases of secular and religious life. We note a few of the latter. How difficult to get comparative statistics when March may have in a given year five Sundays including Palm Sunday and Easter, whereas the next year April may be the favored month. Another item of great importance is the number of weeks available for catechetical instruction.

Why Movable?

Now some may be asking, "Why is Easter movable?"

Our Christian Easter is historically and religiously tied up with the Jewish Passover. Good Friday and Easter are the reality which the Passover prefigured. Paul, indeed, calls Christ our Passover (I Cor. 5: 7); and rightly so. It is when you and I rest our faith in the blood of Christ shed for us on Calvary, that the angel of death passes over us; and we live—live spiritually and eternally. But the time of the Jewish Passover depended on the moon; the Jews had a lunisolar calendar, and the fourteenth day of the month Nisan was the full moon day in that month, and variable. At first many of the Christians of Jewish origin continued to celebrate both Passover and Easter. Since Christ was crucified on Friday and rose the following Sunday, these began to regard the Sunday following the fourteenth of Nisan as the proper time to celebrate Easter. For the Gentile Christians, the Passover had no special sentiment.

In the last half of the second century, Pope Victor proclaimed that Easter must be celebrated on a Sunday, not any other day. Most of the churches agreed to this; but some, notably from Ephesus, insisted that the fourteenth of Nisan was the proper day. These earned for themselves the name "Quarto-decimans," or fourteenth day partisans.

It was not, however, until the Council of Nice in A. D. 325 that the dissidents were won over; but even then the Council did not decree that Easter should be celebrated on a Sunday. This council is credited with fixing the rule for determining when Easter shall

be, namely, the first Sunday following the full moon that occurs at the vernal equinox. Since the moon may be full on the vernal equinox, March 21, and that day itself be a Saturday, Easter would occur the next day, March 22, which is its earliest possible date. How arbitrary! Why should such an outstanding Christian festival be controlled by a Jewish custom?

A Calendar Amendment

The next question is, "Cannot something be done about it?"

Yes, and something should be done. How should we like it if Christmas varied by thirty-five days, or if there were no Christmas in one year, and two in the next? The best solution to the problem we have seen so far is that proposed by the World Calendar Association, which suggests April 8 as the date to be fixed for Easter; and according to this new calendar that day would always happen on Sunday.

The World Calendar Association proposes that the year be divided into four equal quarters of ninety-one days each, thirteen of which shall be Sundays and seventy-eight weekdays or workdays. The first month in each quarter would have five Sundays, thirty-one days; the other two, four Sundays, or thirty days. This calendar would be perpetual, every year beginning on a Sunday. December 30 would be a Saturday, the 364th day. Then there would be another Saturday, a holiday, designated as Y or Year-day. The new year would begin again on Sunday. In Leap Years, a similar day would be intercalated at the end of June, designated as L or Leap-day.

Now the exact date of Easter when Christ arose is unknown; the traditional date of the crucifixion is April 7. April 8 comes about as near the traditional date for Easter as one can reach, and is a happy selection; it is just about midway between the present possible extremes on which the festival can fall. It occurs when spring is fairly under way; and thus gives a greater degree of assurance of good weather. If one may take into consideration finances—and even churches must do so to some extent at least—it is just close enough to the end of a quarter to permit quarterly statements to reach the membership with the probability that delinquents will respond to the Easter urge to meet their pledges; perhaps even to bring them to the church, which most people attend at that season, if at no other. Compara-

tive statistics would be fair comparisons of one year with another.

Can the calendar be changed? It has been changed. Julius Caesar had an astronomer named Sosigenes change from a chaotic system to one that was reasonably accurate in 45 B. C. Later, another change was needed. The calendar year is 365¼ days; the solar year 365 days, 5 hours, 48 minutes, 46 seconds, a difference of only 11 minutes, 14 seconds. "A mere trifle," you say? Yes; but by 1582 Pope Gregory XIII found that the Julian calendar was ten days short of the solar year. He adopted the present Gregorian calendar, according to which every fourth year is leap year, except those at the end of the centuries; these must be divisible by 400 to be leap years. Thus 1900 was not a leap year; 2000 will be.

Change Coming

And will people agree to such a change? Calendar reform, like almost every other kind of reform, naturally meets with some opposition. The Julian did; and England did not adopt the Gregorian for 170 years after its inception, when eleven days had to be dropped. Moreover, the Julian year began March 25; the Gregorian, January 1. Thus it comes about that the Bible record of the birth of George Washington is February 11, 1731/32.

But the change is on the way. Already favorable action has been given by the Protestant Episcopal Church, the Council of Bishops of the Methodist Church, the Universal Christian Council for Life and Work at Geneva, the Eastern Orthodox Church. Even the Roman Catholic Church has said that there exists no dogmatic objection to revision. Fourteen nations also have given their approval, embracing a wide variety of religious faiths, for example, China, Brazil, Norway, Greece, Turkey.

It is our hope that soon the United Lutheran Church, too, may throw the weight of its influence toward bringing about what seems a sane move.

HENRY W. SNYDER.

"Each age has caught a glimpse
But not the full vision of the growth of
man.
For a while the million yesterdays
have built today.
Men in past ages could not prophesy
the time
When the peasants, knights and kings,
When guildsmen, traders, toilers,
scientists
Would all be recognized as equals."

EDUCATION in Wartime and After

Reorganization Meeting of the U. L. C. A.'s Board of Education

By SECRETARY GOULD WICKEY

In an atmosphere made tense by students leaving colleges and the future of some colleges uncertain, the Board of Education of the United Lutheran Church held its regular meeting at the Sylvania Hotel, Philadelphia, January 19 and 20. Impossibility of obtaining advance reservations for members and space for the sessions prevented holding the meeting in Washington, where the Board has been meeting since 1919.

Excellent Record

Dr. H. R. Gold, who served the Board as a member for twenty years and as president for twelve years, called the meeting to order and directed the business until after the election of officers.

With one vacancy, eighteen of the twenty members were present. The membership comes from eleven states and represents fourteen synods. This is the first Board of the Church to have a woman elected to its membership and the first to have two women as members. With all fourteen colleges, except one, admitting women students and with about half of the Lutheran students in the United States being women, it is quite natural that the Board of Education would wish the counsel of women.

Officers and Committees

For the ensuing biennium the officers elected are: President, John L. Deaton, D.D., pastor of Christ Church, Baltimore, Md.; vice-president, F. R. Knubel, D.D., pastor of Reformation Church, Rochester, N. Y.; secretary, Gould Wickey, Ph.D., D.D., executive secretary of the Board; and treasurer, Mr. Thomas P. Hickman, vice-president of the City Bank, Washington, D. C.

In addition to these officers, the executive committee will include: Prof. J. Conrad Seegers, Ph.D., Temple University, Philadelphia; the Rev. Dr. A. G. Weng, president of the Illinois Synod, Chicago, Ill.; and the Rev. W. E. Eisenberg, pastor of the College Church, Salem, Va.

The personnel of the standing committees as appointed by President Deaton are: *Committee on Seminaries*: F. R. Knubel, D.D., chairman; P. D. Brown, D.D., Salisbury, N. C.; C. J. Rockey, D.D.; H. E. Turney, D.D., Indianapolis; and A. G. Weng, Ph.D., D.D., Chicago.

Committee on Colleges: Prof. J. Conrad Seegers, Ph.D., chairman, Philadelphia; Prof. O. F. Bert, Sc.D., Washing-



JOHN L. DEATON, D.D.,
President of the Board
of Education

ton and Jefferson College, Washington, Pa.; J. I. Meck, D.D., Racine, Wis.; Dean C. G. Shatzer, Sc.D., Wittenberg College, Springfield, Ohio; and W. H. Traub, LL.D., Omaha, Nebr.

Committee on Student Work: Miss Flora Prince, chairman, Springfield, Ohio; Mr. H. S. Bechtolt, Chicago, Ill.; Stanley Billheimer, D.D., Palmyra, Pa.; the Rev. W. E. Eisenberg, Salem, Va.;

Prof. R. J. Seeger, Ph.D., George Washington University, Washington, D. C.; and Mrs. Merle Cain, Washington, D. C., representative of the Women's Missionary Society.

Committee on Promotion: President Levering Tyson, Litt.D., LL.D., Muhlenberg College, Allentown, Pa., chairman; the Rev. Ivan Heft, Louisville, Ky.; and C. Franklin Koch, D.D., executive secretary of the Board of Social Missions, New York City.

Committee on Finance: Miss A. Barbara Wiegand, Washington, D. C.; Treasurer Thomas P. Hickman, and one vacancy.

The president and the executive secretary are members ex-officio of each standing committee.

New Members Sign Constitution

In keeping with the importance of membership on the Board of Education, new members sign the constitution and make the following affirmation: "I do sincerely approve of the object of the Board of Education, and do solemnly promise to endeavor to carry into effect the provisions of its constitution and by-laws, and thus promote the great purpose of this Board."

The members who attended the meeting for the first time were: Miss A. Barbara Wiegand, although she had attended former meetings as a representative of the Women's Missionary Society; Dr. P. D. Brown, the Rev. Ivan Heft, and Dr. H. E. Turney.

The special guests of the Board for the discussion period were Miss Nona M. Diehl, executive secretary of the

Women's Missionary Society, and Dr. N. R. Melhorn, editor of THE LUTHERAN.

Staff Report Through Discussion

In order to give each member a complete picture of the Board and its whole work, the staff was called upon to give certain aspects of the work. This was followed by free and frank questions and discussion. Secretary Wickey through a diagram told of the organization of the Board, how it functions, and how the work is administered. He described the funds and finances, and emphasized the need of larger income to care for the needs in the field of training leaders for the work of the Church. For this purpose a principal sum of not less than \$75,000 is needed.

Secretary Wickey also presented the status of the seminaries and colleges, the service of the Board to these institutions, and principles which govern the Board in granting financial support.

Secretary Mary E. Markley discussed the problem of better preparing and recognizing women for positions of leadership in the Church, and Secretary C. P. Harry presented a program for stimulating the supply of men for the ministry through co-operation with synodical committees. Secretary Mildred E. Winston opened the discussion of work with students by making reference to full-time pastors, pastors in educational centers, secretary fellows, student workers, and service to military groups. The co-operative work of the Board includes such agencies as the Women's Missionary Society, the Luther League of America, the American Lutheran Conference, the Lutheran Student Association of America, and the Council of Church Boards of Education.

Far-reaching Actions

The resulting discussion indicated that the members of the Board were aroused as to the future of the educational work of the Church. The purpose of a church board of education is to supervise the policies and conduct of the denomination's educational institutions. With the government—through the army and navy programs—taking a larger hand in the work of the colleges, it becomes imperative that the Board of Education be more keenly alert to protecting the rights of the institutions and to assisting the schools to carry on such programs as will be effective in both a war and post-war life.

The executive secretary was authorized to submit to the Executive Board of the United Lutheran Church in America facts setting forth the urgent financial needs of the colleges and seminaries, as a basis for the Executive Board's consideration of the redistribu-

tion of the apportioned funds of the Church in such manner as to aid the institutions to the extent which may prove necessary to guarantee an adequate church-wide program. The same information is to be communicated to the synods, calling their attention to the emergency situations in which the colleges find themselves.

Secretary Harry was directed to proceed with plans of co-operation with synodical committees to stimulate the supply of more and better men for the ministry.

The Board of Education agreed to participate in the Contributory Pension Plan for all eligible clerical staff members who desire to enter the plan, and to contribute its share for the full-time pastors for students who desire to enter the plan, whose salaries are paid in full or in part by the Board.

Acting on a request from the Midwest Synod, the Board agreed to aid students from that synod in preparing for the bi-lingual ministry in training at Western Seminary. For some years such aid was given to students who were in training at Chicago Lutheran Seminary.

Minute on the Late Hugh J. Rhyne

After comments by Pastor Eisenberg and Dr. Seegers, the Board authorized this minute: "That the Board of Education notes with deep sorrow the death of Hugh J. Rhyne, late president of Marion College, whose qualities of heart and character endeared him to his many friends and colleagues in the Church and in the work of Christian Education, and adds this minute to its permanent records in token of our common loss."

Where Service Men and Women Are Always Welcome

By MARCELLA BENSON, Publicity Sec'y,
Service Commission, N. L. C.

Do your men and women in the armed forces know about the Lutheran Service Centers which are being maintained for their use? Have they made the acquaintance of our devoted service pastors and their wives?

It has happened that our own Lutheran men and women have been at a certain post for some time without knowing that there was a Lutheran Service Center in their area. This should not happen.

In order that they may have this information just as soon as they arrive at their post, we are again bringing to you a complete list of our Centers together with their locations and the names of the Service Pastors.

LUTHERAN SERVICE CENTER AND PASTORS

Anniston, Ala., 1022 Noble St.
Paul M. Young

Fort Smith, Ark., 1000 Garrison Ave.
(To be assigned)

Paso Robles, Calif., 845 13th St.
P. Arthur Johnson

Salinas, Calif., 235 Monterey St.
Edwin W. Petrusson

San Diego, Calif., 6th Ave. and E St.
Owen J. C. Norem

San Francisco, Calif., King George
Hotel, 334 Mason St.
J. Edward Oslund
James C. Peterson

Columbus, Ga., 1104½ Broadway
Alfred G. Rausch

Savannah, Ga., 21 E. State St.
Turner A. Graves

Waukegan, Ill., 226 Washington St.
Victor C. Herbert

Rockford, Ill., 215 Walnut St.
P. N. Sjogren

Salina, Kan., 105½ N. 7th St.
B. R. Lantz

Alexandria, La., 325 Jackson St.
N. Everett Hedden

Baltimore, Md., 17 W. Franklin
George H. Plamann

Ayer, Mass., 42 W. Main St.
Fred J. Benson

Hattiesburg, Miss., 212 W. Front St.
William E. Fox

Fayetteville, N. C., 520 Hay St.
Roland H. G. Weng

Kansas City, Mo., 113 Wyandotte St.
Clarence Johnson

Harrisburg, Pa., 7 S. 4th St.
Robert J. Wolf

Charleston, S. C., 405 King St.
D. L. Heglar

Columbia, S. C., 1620 Sumter St.
(To be assigned)

Tulahoma, Tenn., Jackson & W. Grundy
Nelson A. Miller

Abilene, Texas, Chestnut and S. 2d
Leon Zummak

Corpus Christi, Tex., 623 N. Mesquite St.
A. B. Swan

San Antonio, Tex., 507 E. Travis St.
Walter H. Hellman

Temple, Tex., 9 S 2d St.

Carl A. Becker

Norfolk, Va., 114 W. City Hall Ave.
Frederick A. Smith

Bremerton, Wash., 232 Washington Ave.
T. O. Svare

Seattle, Wash., 205 University St.
Paul V. Randolph

Tacoma, Wash., 1003 Pacific Ave.
George O. Loftness

PARISH CENTER—Service Pastor on Part-time Duty

Pueblo, Colo.

W. C. Conradi

Tampa, Fla., 5103 Central
R. E. Van Deusen

Macon, Ga., 713 Holt Ave.
Robert F. Shelby, Jr.

Portland, Me., 210 Prospect St.
K. R. Torvik

Boston, Mass., 22 Moreland Ave.
W. B. Sadtler

Atlantic City, N. J., Michigan and
Pacific Ave.
Richard F. Garnet

Red Bank, N. J., 42 Throckmorton Ave.
Walter Cowen

New Brunswick, N. J., Kirkpatrick and
New St.

Joseph A. Kavalek

Durham, N. C., 511 Yates Ave.
Henry A. Schroder

Monroe, N. C., 205 E. Jefferson St.
Frank K. Efid

Wilmington, N. C., Sixth & Princess Sts.
Walter B. Freed

Corvallis, Ore., 15th and Van Buren
Lael H. Westberg

Newport, R. I., Corne St.
Milton V. Gustafson

Spartanburg, S. C., 133 S. Converse St.
Charles J. Shealy

Greenville, S. C., 421 N. Maine St.
Edgar Z. Pence

Walterboro, S. C., Good Shepherd
Lutheran Church
Voigt M. Sink

Sioux Falls, S. D., S. Dakota St. at 12th
B. T. Anderson

El Paso, Tex., Montana at Ange
P. W. Eriksen

Madison, Wis., University of Wisconsin
Campus
Lloyd E. Jacobson

Goldsboro, N. C., Herman and
E. Mulberry Sts.
John K. Lasley

During the year 1942 service men who visited our centers numbered 730,638. It is our earnest prayer that more of our service men and women may experience the Christian fellowship awaiting them at the Lutheran Service Centers.

Rocky Mountain Notes

THE NEW YEAR DAWNS WITH ENCOURAGING PROSPECTS FOR OUR CHURCH IN THE WEST

By OLIVER F. WEAVER

"FROM the Rocky Mountain region we have this news," the radio announcer repeats to us daily. And so it fits our letter. Marvelously fine weather has been our blessing up to the present. Just now a touch of zero arrived. Church services have not been hindered by the weather except in one instance when snow-blocked roads forced cancellation of an anniversary celebration in our Calhan Church.

The Christmas services were unusually beautiful and inspiring in practically every church—perhaps people are more impressed with the seriousness and tragedy of world conditions and therefore appreciate more the content of the Christmas message, "Fear Not."

Service flags have been presented in many congregations. The highest number of stars, fifty-nine, being on the flag at St. Paul's, Denver. Most of the flags have stars that are blue, but here and there a gold star appears, showing that the war has come close to our homes. Wherever possible the churches are trying to keep in touch with their boys and men in the armed services by means of letters, church bulletins and often by personal gifts.

Colorado Springs, Colo., R. B. Wolf pastor. This congregation co-operated in a community project in January by broadcasting the eleven o'clock service over the local broadcasting station KVOR. The service flag has fourteen stars—the flag of the first World War also had fourteen, and two red crosses for nurses. Twenty-five soldiers had Christmas dinner in homes of this congregation. Three services of the Luther League were transferred to one of the camp chapels.

Pastor Rasmussen Welcomed

A recent accession to synod is the Rev. J. M. Rasmussen of the Norwegian Church. He comes from Oakes, N. D., and took charge of the work at Canon City, Colo., November 22. He has met with a heart-warming response. A welcome social was tendered the new pastor and his family. Each guest brought gifts of food, together with a turkey and all the trimmings for a Christmas dinner. Of such fine fellowship and spirit was the occasion that it was decided to hold a congregational fellowship evening every quarter.

The Christmas season was outstanding in beauty and inspiration, and a special offering for work of the congrega-

tion was over \$50. New Year's Eve the pastor's family held open house, with members beginning to arrive at 2.00 P. M. and continuing through the evening. This was combined with the Luther League's New Year Eve meeting and created a closer tie between people and pastor.

The annual meeting of the congregation showed a fine balance in every treasury, with all bills paid. The pastor and his wife have added measurably to the music. For Trinity the New Year looks bright and promising.

Captain Paul W. Schroepe, Base Chaplain at Buckley Field, Denver, is a welcome addition to the Lutheran pastors in this area. He was host to the Denver pastors' meeting January 11 in one of the new chapels on the field. The size, churchliness, convenience and equipment of these chapels are eye-openers. Many remarked, "What a god-send if many of our missions were as well cared for." At this meeting Dr. Elmer W. Harner presented the topic, "Preaching in War Times." A helpful discussion followed. Several visiting chaplains stressed preaching, not the incidentals, but the basic and eternal truths of religion in order to be effective in war times.

Boulder, Colo. Trinity Church, the Rev. John F. Futchs pastor, highlighted the post-Christmas season by dedicating a beautiful brass altar desk and altar service book. The desk is a memorial to the Rev. and Mrs. Charles Streamer and the book was given in honor of Miss Lillian Streamer, both given by the sisters, Mrs. Ross Ferry of Boulder and Miss Anna Streamer of New York.

Pastor Futchs, comparatively new in the field, maintains a high-class atmosphere of enthusiastic interest among local and student groups. The Luther Club—university students—resumed its meetings, and with teachers and officers are studying "Christian World Action," by Nolde.

El Paso, Tex. St. Paul's Church, the Rev. P. W. Eriksen pastor, is carrying on a new church building fund set at \$10,000, cash and bonds to date totaling \$3,381. The debt has been reduced to \$250.

Elaborate changes have been made to the interior of the church, adding much beauty. The chancel was redesigned to conform to the Gothic, a beautiful dossal of deep red hung back

of the altar, and other features added, including rich carpeting. The work was done by men of the congregation gratuitously, and the materials used were gifts from members and friends.

All Congregations Informed

Fine reports are heard from the post-convention meetings. The delegates, Dr. Elmer W. Harner, Pastor Leeland Soker, Prof. George Anderson and Mr. E. H. Rights, took the matter seriously and succeeded in sharing the information and inspiration from the Louisville Convention with every congregation in synod. It would indicate more beneficial and lasting results than ever before followed a convention of the U. L. C. A.

The Rev. Arthur E. Kaspereit, pastor at Calhan, Colo., for the last three years, closed his work there January 10 and with his family has gone to San Jose, Calif., where he has accepted a call to Bethel Church. Pastor Kaspereit has done constructive work at Calhan, a parsonage having been secured and the debt greatly reduced, plans made for a complete renovation of the church property and new heights reached in church attendance and the spirit of stewardship. The good wishes of synod attend them in their new field.

Mortgage Paid

Laramie, Wyo. Trinity Church, the Rev. George E. Mendenhall pastor, is happy to announce that through the consecrated efforts and liberal giving of the people the mortgage has been paid and plans are being made to clear the indebtedness to the Board of American Missions. What a thrill this must be to the congregation in view of the fact that the church property was almost lost a few years ago!

In spite of war-time difficulties and losing twenty-one men to the armed services, bright hopes are held for the future. An enthusiastic, well-attended, well-prepared pre-Every Member Visitation Rally, and a splendid Christmas Eve pageant, under the capable direction of Mr. Dan Mortensen, proctor at the university for the Navy CPT school, presented to a crowded church, have set the tempo for future activities of the congregation.

The Rev. William C. Conradi, pastor of St. Mark's Church, Pueblo, Colo., has been appointed Protestant chaplain at the State Hospital. His duties will require him to hold a church service there every Sunday afternoon and to spend from four to eight hours weekly in ward visitation and personal conference with patients. Pastor Conradi is also supplying services for Tabor Church (Augustana Synod) since the

Rev. H. Clarence Johnson resigned to accept an appointment as director of the new Lutheran Service Center in Kansas City, Mo.

The Rev. Joseph W. Peterson, pastor at Belen, N. M., holds the distinction of being State Commander of the American Legion. He assisted in distributing Christmas gifts to the patients at the Veterans' Hospital in Albuquerque. He also conducts services for the New Mexico Home and Training School. He reports that an increase in salary to help meet the higher cost of living is appreciated by the parsonage folks.

Pastor Peterson is now in his eighth year in this parish and is active in synod and in community and state affairs.

Pastor Charles L. Ramme, Trinidad, Colo., reports encouraging features for Zion congregation, namely: the addition of three Lutheran professors at the State Junior College, who with their wives have been very helpful in the work; special attainments of the young people's choir; the material aid of the Women's Auxiliaries.

Visits from the Rev. E. S. Spees, presenting the parish school work, and Mr. E. H. Rights, reporting the Louisville Convention, were inspirations to the people, as was the gift of \$100 from Messiah Church, Denver, and a donation for a year's supply of the U. L. C. A. weekly bulletins.

Pastor Albert H. Buhl of Epiphany Church, Denver, reports twelve new accessions for the quarter, and that results from the congregation far exceeded expectations in wiping out summer slumps both in offering and attendance. Pledges for 1943 are more and larger than any previous year.

Overpaid Their Apportionment

Casper, Wyo., the Rev. Charles S. Bream pastor, paid 105 per cent on apportionment, responded generously to Lutheran World Action, Tabitha Home, and added \$100 toward the pastor's salary. It has been a struggle to absorb the shock of losing twenty-one men to the armed service and many families to war industries.

Albuquerque, N. M. St. Paul's Church, the Rev. Leeland C. Soker pastor, exceeded its apportionment by a good figure, in keeping with an enviable record for past years. A feature of the Christmas season was a gift of \$850 to the building debt by one family who asked that their name be withheld.

Denver. Messiah Church, the Rev. Charles A. Epple pastor, went well over the apportionment, assisted a neighboring congregation, paid more than its quota on World Action, gave \$50 toward a Saskatoon mission, and a

Christmas offering of \$250 to Ministerial Pensions. The Women's Missionary Thank Offering, held at the morning service with sermon by the pastor, exceeded \$205. Forty new hymnals

were presented by members, and Mrs. John G. Stremper, over ninety years of age, again presented \$40, earned by her own needlework, toward support of a native Bible teacher in India.

UNANIMITY CONTINUES

Widely Separated Congregations Enjoyed Post-Convention Reports

By ARTHUR P. BLACK

President Edgar Z. Pence, South Carolina Synod: "So far as the congregations in the South Carolina Synod are concerned the meetings went over just as they should. You had the work well organized, which encouraged others to 'take hold.' No criticisms of an adverse nature have reached me. Some seventy congregations had reported when this was written. There will be others. There were sixty-four pastors actually in charge of one or more congregations in December 1942. Here are a few of the many comments heard: 'Congregation felt it had been in attendance at the convention after the presentation had been made.' 'Increased interest in the larger program of the Church.' 'Glad to get a message from the Church about the Church.' 'This was more of a challenge than a report.' 'Used post-convention thoughts in connection with the Every Member Visitation.' 'Presentation will have definitely favorable effect on raising the apportionment.' 'Need this subject presented more often.'"

President J. L. Sawyer, Pacific Synod: "Three of us who attended the Louisville Convention returned to our synod to report to our congregations: Mr. Leonard Olsen, Seattle, who made the presentation in five congregations; Pastor John L. Cauble, Longview, who made the presentation in five congregations; and myself, who took the outlying congregations, nine in number. *The meetings were exceedingly worth while.* I also reported at the meetings of the Northern and Southern Conferences where many questions were asked. *The pastors at these conferences wanted to know everything.* Every congregation but three heard a presentation—the two in Alaska, and one whose pastor refused to co-operate. Mrs. Olsen, who attended the convention with her husband, gave a brief report to the members of the Missionary Society at Victoria, B. C."

President C. H. Whitteker, Nova Scotia Synod: "Meetings were held in every congregation in the synod. Every pastor of the synod co-operated, speak-

ing at one or more meetings. As usual, little response was received from the pew, but the pastors felt that the effort was worth while. *Most certainly the people were given a clearer picture of the organized church than they had ever had before.* Although it made rather a hectic month, inasmuch as most of the meetings were possible only through exchange, it was felt by all that the emphasis on 'the every congregation meeting' was as it should be, rather than attempting to group them."

President Claudius E. Jensen, Michigan Synod: "I have personally been responsible for three post-convention congregational meetings in the out-state part of the Michigan Synod. The responses were very enthusiastic, and I felt that *much good was accomplished by bringing the convention to the people present.* Vice-president Willard I. Hackenberg was in charge of the meetings in the Detroit area, and has made report direct to Secretary Reinartz."

Supt. R. Homer Anderson (for President Scherer), Virginia Synod: "Number of meetings seventy-five. Attendance excellent. Response and interest of congregations good—with a capital G! About twenty speakers were used. They followed the instructions well, but in some cases properly followed the spirit of the instructions. The meetings were distinctly worth while—better than usual—because the delegates had been requested by the Church to do this very thing. Presidents of the six conferences arranged the meetings and assigned the speakers. The global war gave an unusual setting for missionary thinking. 'The Church Must Be Planted' and 'I Am Ready Now' went together in driving power. We could challenge the entire U. L. C. A. in one respect: a delegate to the Louisville Convention, in charge of a congregation, reported to more congregations than any one delegate who is a regular pastor, or than any other one delegate of any synod—*twenty-nine!* . . . Inexperienced delegates should be given a list of the things considered most important to report. This would prevent wandering, or confusing details with main issues."

Midwest Miscellanies

CHURCH WORK PROGRESSING IN RURAL AREAS

By MARTIN SCHROEDER

THE third annual *Rural Pastors' Conference*, sponsored by the Kansas State College at Manhattan, Kansas, will be held February 9 and 10. Leaders in rural church work, representing both Protestant and Catholic communions, will be present, as well as specialists in rural sociology and economics. The Rev. G. K. Mykland of Chapman, Kansas, chairman of the rural work committee of the Kansas Synod, will preside at the February 10 session, when the theme will be "How the Rural Church Meets Present-day Needs." He will be glad to send further information concerning this pioneering institute to interested pastors.

How Luther Leaguers feel when in the army may be seen from some letters as they appeared in *The Live Wire*, monthly publication of the Midwest synodical Luther League. Writes one, "My Christian training means everything to me now, because I am assured that God is concerned about His children. When I lie down at night and pray, my heart seems to be at ease right away. It is something that is hard to explain. God is all power, wisdom, and righteousness. I realize that He knows best. I know that this war is not of God, but the sin of the world has brought it on, and the sin has its reward."

Another writes, "We had a very nice Christmas dinner, but there was a lump in my throat. I was lonesome. It was my first Christmas away from home. . ."

Words like these reflect what thousands of Christian youths think, and the task that the church faces in serving them is evident.

The Executive Board of *Tabitha Home for the Aged and Orphanage, Lincoln, Nebr.*, has authorized the establishment of the office of health supervisor for the Home, a need that has been felt for a long time. Miss Frances Lolling, a registered nurse, who has been with the Home as matron for the girls for many years, was chosen to fill this position. In every respect she is well qualified for this work.

A Service Center

The Lutheran churches of Greater Kansas City, numbering twenty-two, and representing five synods, are co-operating in the establishment of a *Lutheran Service Center* for the more than 10,000 men stationed in this area. A mass meeting was held in the municipal auditorium at which \$2,200 was raised to finance the enterprise.

Dr. O. W. Ebright, superintendent of *Tabitha Home*, brings in his monthly *Messenger* a searching item concerning his Christmas collection trips and one wonders what is wrong. He writes, "I was really shocked to find at least two-thirds of our pastors were unable to help load sacks of potatoes and barrels of canned goods. It really is a serious thing—hernias, bad backs, bad hearts and many other ailments—were named by the pastors. Usually one thinks of our Lutheran pastors as a red-blooded healthy bunch of men. We wonder how many would pass the army tests."

Grace Church, Lincoln, Nebr., found out at the end of the year that in spite of hardships and losses incurred on account of wartime membership shifts, nearly 100 baptized members had been received during 1942. The pastor, Dr. Leland H. Leshner, reported at his annual congregational meeting that all departments of the church were well taken care of through efficient staffs and that finances are in excellent condition. One-third of the entire income was used for benevolence. During the past year the congregation purchased a building lot in the residential district of the city and away from the present State House neighborhood. Dr. Leshner conducts two services every Sunday morning to accommodate the crowds.

Vital Statistics

Nebraska's vital statistics for 1941 have just been released to the press. This is always of special interest to the church. The report shows that the birth rate in 1941 fell considerably below the national average, but so did the death rate. Whereas the national birth rate per 1,000 population in 1941 was 18.9, Nebraska's was only 16.9. In the Midwest Synod the birth rate (accessions by child baptisms) is 19.4 per 1,000, testifying to the fact that its mostly rural membership maintains, by and large, a wholesome, adequate family life. Knowing that some particularly urban regions within the U. L. C. A. do not measure up to their state's ratio in child accessions, gives the pastors of the Midwest Synod special satisfaction as to the results of their evangelistic endeavors to bring young America into their churches.

The Lord's Portion

How "The Lord's Portion" method of measuring and delivering benevolent contributions works out in practice was recently shown when Dr. O. W. Ebright,

superintendent of *Tabitha Home, Lincoln, Nebr.*, received from young Arthur Miller, son of Mrs. Bertha Miller, Gothenburg, Nebr., this letter with enclosure, "I am sending a check for \$13.58 which I got for the two sheep that I sold." Considering that the average communicant contribution to the benevolence treasury of the U. L. C. A. is but \$1.43, and to district synods in proportion, it seems that the cultivation of the Lord's Acre (or Lord's Portion) plan on the part of our promoting and collecting agencies of the church would be worth their consideration. This could be done, notwithstanding the fact that on the floor of the Louisville convention a New York authority declared that its advocacy by the Laymen's Movement for Christian Stewardship, which this writer proposed, would be unconstitutional. We have not yet looked up the constitutionality of the Lord's Acre plan; all we know is that it works in rural congregations wherever the heart is inclined to give to Kingdom work.

Faculty and students of Western Theological Seminary, Fremont, Nebr., are supplying an average of thirteen congregations each Sunday in the Midwest territory; this in addition to what other available man power is doing all over the field to meet the shortage of pastors. It is evident now more than ever before that a western seminary for the United Lutheran Church fulfills a function which is beyond the reach of any other school of prophets serving the U. L. C. A.

SOUTH JERSEY NEWS

By H. PAUL GERHARD

"STONE walls do not a prison make," nor do they make a court house—that is, not any longer in Maple Shade, where the stone walls of Holy Trinity Church have the unusual history of having served first as the old City Hall of Camden. The front doors through which the congregation now enters for worship and instruction formerly opened to admit offenders of the law. The gray stones were brought from Camden in the spring of 1934 for the construction of the church which was to house the congregation that for eight years was without a permanent meeting place. The church building was dedicated February 17, 1935.

Ten people attended the first service June 26, 1927, and twenty-six persons came to the Sunday school. Thirty-six charter members organized the congregation November 28, 1927, under the direction of U. S. G. Bertolet, D.D.,

The Lutheran

superintendent of the Board of Home Missions of the Ministerium of Pennsylvania and Adjacent States.

Having guided the congregation in the successful celebration of its fifteenth anniversary during the first week in Advent 1942, the Rev. Ralph J. Steinhauer now ministers to a membership of 453 baptized parishioners. The confirmed membership is 367.

Three other pastors have served Holy Trinity congregation: the Rev. A. F. A. Neudoerffer, a missionary on furlough from the India Mission Field, 1928-1929; the Rev. A. J. Henning, and the Rev. Arthur H. Naugle.

Some of the nation's supply of gold has been applied in the form of gold leaf to the steeple cross of *Zion Church, Riverside*, the Rev. H. E. Artz pastor. The project was part of a special building fund started July 1, 1942, when pledges totaling \$1,038 were made for the exterior improvements including the painting of the church building, steeple repair, and the construction of concrete porches and window boxes. Within five months the project was completed, the last pledge having been paid on December 1, 1942. Another project for building improvement, the landscaping of the property and the refinishing of the floors, was adopted for the coming year as a special building fund activity.

The *Federated Luther League of Camden County and Vicinity* celebrated the Muhlenberg-Heyer anniversaries with a devotional service and address by the Rev. Henry E. Horn, pastor of Immanuel Church, Philadelphia. The meeting was held in St. John's Church, Westville, the Rev. Ralph Shockey pastor.

At the business session which preceded the entertainment by the Junior and Senior Leagues of the host church the officers of the association were elected for the year 1943.

A U. L. C. A. post-convention meeting for pastors was held at the December meeting of the *Ministerial Association of Camden and Vicinity* December 10, in Bethany Church, Gloucester City, the Rev. Harold F. Muffley pastor. The open forum discussion of the Louisville Convention was directed by two delegates: the Rev. Alford R. Naus, pastor of Temple Church, Delaware Gardens; and the Rev. C. Donald Heft, pastor of St. Mark's, Oaklyn, and president of the New Jersey Conference of the Ministerium of Pennsylvania.

Sister Anna Melville, guest speaker at the meeting, told of the work among the negroes as it is carried on at Haverford Center in Philadelphia by the Inner Mission Society.

The officers of the association are the

If You're Going to the Movies

CONSULT THESE ESTIMATES OF CURRENT FEATURE FILMS

Prepared by Independent Filmscores, a private reviewing service

Films marked *M* may appeal to Mature Audience.

Films marked *Y* may appeal to Young People.

<i>China Girl</i> (Fox) V. McLaglan G. Montgomery Gene Tierney	<i>Melodrama.</i> Selfish newspaper photographer converted to active war participation by love for Chinese girl devoted to her people.	A far-fetched tale, exciting but implausible and most unconvincing. Many loose plot ends. <i>Unpleasant as to people and brutal as to event.</i> <i>M</i>
<i>Fortress on the Volga</i> (Soviet film, dialogue; English titles)	<i>Drama</i> setting forth Bolshevik holding of Tsaritsin from German and "White" attack in 1917.	Extremely interesting and timely as background for current events, since city concerned is now called Stalin-grad, and Stalin is shown in beginning of his career. <i>M, Y</i>
<i>I Married a Witch</i> (UA) Cecil Kellaway Veronica Lake Frederic March	<i>Fantasy</i> , wherein witch and sorcerer father return to plague descendant of Puritan, who burned them at stake.	Trick photography and comic situations make this filming of whimsical Throne Smith novel <i>sophisticated, light-weight</i> adult entertainment. <i>M</i>
<i>Omaha Trail</i> (MGM) James Craig Dean Jagger	<i>Western.</i> Intrigue and Indian attack beset wagon train hauling steam engine from St. Louis to Omaha.	Plot had possibilities, but they are never realized, leaving only <i>unmotivated</i> brutality and stodgy action.
<i>Over My Dead Body</i> (Fox) Milton Berle Mary B. Hughes	<i>Comedy.</i> Over-enthusiastic detective novelist gets badly involved when he tries to demonstrate how plot might work out.	Good fun in spots, but story drags and becomes repetitious. <i>Fair comedy.</i> <i>M, Y</i>
<i>Seven Miles from Alcatraz</i> (RKO) Jas. Craig B. Granville Frank Jenks	<i>Melodrama.</i> Escaped convicts meet Nazi spies in lighthouse refuge, become noble heroes for good old Uncle Sam.	Our American criminals pale into sainthood before brutal Nazis who beat girls with steel cables—or so this <i>artificial, sordid</i> tale would testify.

BEST CURRENT FILMS

For Family: Fantasia, The Great Commandment, Holiday Inn, The Pride of the Yankees, Yankee Doodle Dandy.

For Mature Audience: The Battle Cry of China, Casablanca, Crossroads, For Me and My Gal, Gentleman Jim, George Washington Slept Here, In the Rear of the Enemy, Joe Smith—American, Life Begins at 8.30, The Loves of Edgar Allan Poe, The Magnificent Ambersons, Moscow Strikes Back, The Moon and Sixpence, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, My Sister Eileen, Now Voyager, The Pied Piper, Random Harvest, Sergeant York, The Talk of the Town, Target for Tonight, Wake Island, Wings and the Woman, The World at War.

Rev. Harold F. Muffley, president, and the Rev. Harold L. Rowe of Palmyra, secretary-treasurer.

The Rev. Charles Edgar Smith, aged seventy-six years, the founder and first pastor of Grace Church, Camden, died on New Year's Day at his home in Camden. Pastor Smith retired from the ministry eleven years ago. His last charge was at Essington, Pa.

Gettysburg College

held its first mid-year commencement January 25. Twelve seniors received their diplomas with the degree of Bachelor of Arts.

This was the first class to be graduated under the accelerated program

instituted by the college last summer and permitting students to finish the four-year course in three calendar years.

Members of the administration, faculty and graduating class formed the academic procession to the chapel, where parents and friends of the graduates as well as members of the student body formed the audience. The college A Cappella Choir under the direction of Prof. Parker B. Wagnild sang. The ceremonies were completed with the passing out of the diplomas by President Henry W. A. Hanson.

There was no valedictory or salutatory at this commencement and no honors were announced. This will occur next spring.

—Gettysburg News Bureau.

Alleghany Conference News

HOLLIDAYSBURG CHURCH RENOVATED. PASTORAL CHANGES

By RALPH W. BIRK

Zion Congregation, Hollidaysburg, Pa., M. Stanley Kemp, D.D., pastor, fittingly celebrated, during the week of December 6 the reopening and rededication of its extensively renovated church. A service of rededication, in charge of the pastor, was held Sunday morning with the enlightening sermon, "The Beauty and Strength of the Sanctuary," preached by Dr. Kemp. Dr. George W. Nicely, pastor of First Church, Johnstown, preached Sunday evening and brought greetings from the Alleghany Conference.

Monday evening marked interchurch night with pastors of the community participating in the service. The Rev. Paul L. Reaser, pastor of Bethany Church, Altoona, extended greetings as vice-president of the Altoona Lutheran Ministerial Association. Tuesday evening was given to an organ recital on the rebuilt and enlarged pipe organ. Miss Charlotte Kunzig, organist of the Hollidaysburg Presbyterian Church, was guest organist for the recital. A Congregational Night closed the special event

on Wednesday evening at which time Jacob F. Flegler, D.D., pastor of St. James Church, Altoona, preached the sermon and brought greetings from the Pittsburgh Synod.

The pastor and people of Zion Church are to be congratulated on the completion of this building program which gives them an enriched and improved edifice. The church and parish house have been painted inside and out, the chancel has been rebuilt and new chancel furniture installed. A twenty-one note set of chimes was added to the organ; pulpit, lectern, altar, chimes, hymn boards, pulpit and lectern Bibles, altar, pulpit and lectern hangings, were presented as memorials by members of the congregation. Several thousand dollars was spent on improvements by the congregation, which has a faithful and outstanding life of 140 years.

Personal

The Rev. Clarence E. Naugle, pastor of St. Luke's Church, Roaring Spring, resigned as leader of that congregation to accept the call to Holy Trinity Church, Beaver, Pa., of the Pittsburgh Synod, January 1. Pastor Naugle served the Roaring Spring church for a number of years, during which time he directed the work of building a fine parish education building.

The Rev. Harry B. Hull, pastor of the Hooversville Charge for the past ten years, resigned as spiritual leader of its two churches to accept the call to St. James Church, Ligonier, in the Pittsburgh Synod. Pastor Hull and his family moved to Ligonier January 15. He is a graduate of Gettysburg College and Gettysburg Theological Seminary and served the Hooversville Charge since his graduation.

The Rev. George I. Melhorn, pastor of Trinity Church, Bedford, has accepted the call to become pastor of Moxham Church, Johnstown, and will take up his duties there by May 1. Pastor Melhorn is a graduate of Gettysburg College and Gettysburg Theological Seminary and has served the Bedford Church since his graduation from Gettysburg in 1928. During his pastorate at Bedford he successfully directed the erection of a new and adequately equipped Sunday school building. He succeeds H. C. Michael, D.D., who served the Moxham congregation most successfully and efficiently for twenty-five years before retiring from the active ministry last October.

Members and friends of the *Woodbury Charge*, the Rev. Theodore C. Scheifele pastor, made possible new Common Service Books for use in St. John's and Trinity Churches of the parish. A new altar with accompanying appointments was placed in the Barley Church during the Christmas season. These gifts have enriched the services of these congregations.

Ministerium of Pennsylvania News

The Rev. Wilton D. Ernst was called to the pastorate of the Church of the Reformation, Philadelphia, Pa., and was installed December 27 by President Bela Shetlock of the Philadelphia Conference and Supt. Karl Henry of the Board of Home Missions of the Ministerium of Pennsylvania.

This congregation is worshipping on the first floor of a large house at 1503 E. Cliveden Street, Germantown. Pastor Ernst and his wife occupy an apartment on the second floor. The primary department of the Sunday school meets in the basement.

Mr. William Stebbins has been called to the pastorate of the Mountainville-Summit Lawn Parish of the Allentown Conference. Mr. Stebbins was ordained and installed in the Mountainville Church January 17.

The work at Calvary Church, West Chester, is under the direction of the Rev. Charles J. Harris, a Fellow at the Philadelphia Seminary. This arrangement will continue until summer.

The Rev. Carl F. Yaeger, who was serving the Board of American Missions, entered the Navy chaplaincy December 27, 1942.

The Rev. Wilson H. Hartzell, pastor of Grace Church, Lehighton, Pa., on January 10 took up his duties as pastor of the Nescopeck Parish. During a vacancy in this parish \$2,600 for debt reduction was raised.

Mr. Robert Raeder, a member of Holy Trinity Church, Kingston, Pa., who is a member of the U. L. C. A. Board of Publication and frequent delegate to conventions of the U. L. C. A. and the Ministerium of Pennsylvania, received a commission as captain in the United States Army. He has reported for duty in Washington, D. C.

The Rev. Wilmer F. Heldt, pastor of St. John's Church, Honesdale, Pa., retired from the active ministry at the close of 1942. He was honored by the Wilkes-Barre-Scranton Pastoral Association at the November meeting, being one of the oldest and most active members of the association.



The giant four-motored Navy Patrol Bombers are the world's most powerful planes. They cost approximately \$700,000 each. The Navy also has a lighter Bomber called the Scout Bomber which costs about \$143,000 apiece



The battle for Britain was almost lost because England had none of these giant four-motored planes with which to fight back. We need thousands of them and they are coming off the assembly lines in our production plants at a high rate of speed today. You can help buy these for your Navy by purchasing War Bonds and Stamps every pay day. Put at least ten percent into Bonds or Stamps and help your country go over its Quota

U. S. Treasury Department

PERSONAL

The Rev. Albert F. Klepfer, pastor of the Lutheran Church of Montgomery, Pa., has tendered his resignation, effective February 15, to become pastor of St. John's Church, Honesdale, Pa.

During Mr. Klepfer's twenty-year pastorate in Montgomery, the church has grown steadily in membership, and a new church school unit was erected at a cost of \$72,000, the indebtedness of which is practically liquidated.

Pastor Klepfer succeeds the Rev. W. F. Heldt, who retired from the active work after a successful ministry of twenty-five years at the Honesdale Church. Pastor and Mrs. Heldt have taken an apartment at Milton, Pa.

The Rev. Charles F. Landwere of Carthage, Ill., has accepted the call of the First Church, Freeport, Ill., to become their pastor as of May 1. He will take the place of the Rev. George J. Curran, who resigned this pastorate to accept the office of mission pastor for the Illinois Synod.

Mr. Landwere has been pastor of Old Trinity Church for six years.

The Rev. Ralph L. Sloop, pastor at Mount Holly Springs, Pa., on February 1 took up his work as pastor of St. Paul's Church, New Cumberland, Pa.

CONGREGATIONS

Batesburg, S. C. Faith Church was dedicated December 21. The Rev. Walter U. Brown, the first and only pastor the congregation has had, conducted the services.

The church is of brick construction and Gothic architecture. A brass altar cross was the gift of Mrs. Kate H. Sills in memory of her son, Lieut. William H. Sills, who died while serving in the Air Force. The altar, pulpit, and lectern are gifts from members, and the electric reed organ was the gift of the director of the choir.

Faith congregation began with twenty-three charter members and called Pastor Brown to serve them while he was still a student at the seminary. Now the membership approaches the 200 mark and is worshipping in a building of which any congregation might be justly proud.

Charleston, S. C. St. Andrew's Church, the Rev. Clarence K. Derrick pastor, closed a very successful and fruitful year. The various organizations of the congregation are "on the alert." The Brotherhood is putting on a real program of service. *Light for Today* and other literature are being sent each month to our men in the service. A splendid Every Member Visitation was put on by the men. The Women's Mis-

VIRGINIA SYNOD WINS

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Mr. Oscar E. Werner, Life Service Secretary, Luther League of Indiana, says:

"A good objective for Luther League in Life Service Work is the promotion and sale of 'The Lutheran' in each Church, thereby enabling members to learn what Life Service men and women are doing for the extension and fulfillment of the Kingdom of God."

AN EXAMPLE

The Luther League, Sharon Lutheran Church, Gibsonville, N. Car., Rev. John L. Morgan, Pastor, canvassed this congregation of 107 members and placed "The Lutheran" in every home, using part of the commission earned in sending the paper in homes where a subscription was not possible. This League reported 41 subscriptions.

GET SUBSCRIPTIONS DURING LENT

Those congregations in which no effort has been made to get subscriptions should consider such a program NOW. People are responsive to appeals just before and during Lent. Church Societies can render valuable and lasting service by getting subscriptions for the church paper right now. Liberal commissions.

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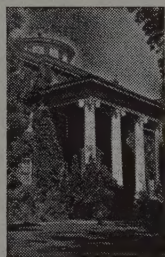
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WANTED

To purchase medals in good condition of Luther and the Reformation. Address: House of Flowers, 270 Fair Street, Kingston, N. Y.

sionary Society sent a large box of clothing to the Rev. Kenneth Killinger for use in the work in our mountain mission. They also sent Christmas gifts to the Lowman Home at White Rock and the Franke Home in Charleston. The Sunday school remembered the Orphan Home at Christmas, and the Women's Guild participated in the renovation of the parsonage.

A bequest of \$4,000 for the retirement of the debt on the parish building was received from the estate of the late William H. Knobloch. Memorial art windows were placed in the main auditorium of the parish house by Mrs. Fred C. Lotz in memory of her husband and son. Fifty-three men and boys and one nurse are in the service of their

country from this congregation.

All obligations of the year were fully met, including apportionments to synod and institutions.

Chicago, Ill. New tower bells and a complete sound amplifying system were dedicated at Reformation Church, the Rev. John M. Spaid pastor. This is the gift of Mr. and Mrs. George Metz, Sr., in memory of their son, Ensign George Metz, Jr., who died last July 10 as a result of an airplane crash while in training for the Naval Air Force at Pensacola, Florida.

At the Dedication Service Pastor Spaid accepted the gift on behalf of the congregation. It was presented by President Weng on behalf of the donors.

These bells played a prominent part in broadcasting the Christmas service by the choir at Christmas time.

Minneapolis, Minn. Holy Trinity Church, the Rev. Carl H. Bartsch pastor, closed a most successful year and also celebrated the twenty-fifth anniversary of its pastor. The reports for the year show 487 new members received, \$9,580 paid on regular benevolence, \$12,000 paid on church indebtedness, leaving a balance of only \$5,000 on this \$100,000 church building. Total contributions for the year were \$35,140.

The church membership exceeds 2,000, and there are 180 tithers in the congregation. Holy Trinity is one of the five largest contributors to benevolence in the U. L. C. A., and the year 1943 begins with more pledges than ever before. When Mr. Bartsch became pastor of this congregation it was a struggling mission that had been considering disbanding. A splendid work has been done in this important metropolis.

Minneapolis, Minn. Salem Church enjoyed the greatest year in its history. The attendance at church services increased; benevolence gifts reached a new high of \$4,200, and the Sunday school sent in an additional \$508, also a new high. The congregation and all of its auxiliary organizations ended the year with balances on hand. The indebtedness was decreased by \$6,000. Total congregational receipts amounted to \$30,000. The confirmed membership is 1,371, only 64 of whom did not commune during the year. The pastor of this active congregation is Paul Luther Wetzler, D.D.

New Castle, Pa. More than ten per cent of the communicant membership roll of St. Paul's Church, the Rev. A. M. Stump pastor, is in the service of the country. Among them is one registered nurse. About half of the total are enlistments, and more than half of the total number have advanced to the various grades of officers in all branches of the service.

For almost ninety-five years this congregation has used the German language at its services. About the beginning of this century the Sunday school became entirely English, and some of the church services were conducted in English. Since the beginning of the present pastorate in 1925, an English and a German service were conducted every Sunday morning. Beginning February 21, 1943, the pastor announces that all services will be conducted in the English language.

St. Matthew's Church, known locally as the **Ohio Ridge Lutheran Church, Indiana**, was taken over by the United States Government as a part of the area for Camp Atterbury. Negotiations in the sale of this property have been carried on in the past year and were recently completed with the receipt of a check in the amount of \$1,800. This amount has been placed in the mission fund of the Indiana Synod.

San Jose, Calif. Grace Church has just closed its fiftieth year. Several celebrations were held during the year at which the president of synod, the Rev. James P. Beasom, Jr., preached. The Rev. Clarence F. Crouser, secretary of synod, addressed the anniversary banquet.

Dr. W. E. Crouser has been with Grace Church for thirty-two of the fifty years.

A beautiful black walnut altar, lectern, and pulpit, inclosed in an appropriate chancel rail, have been placed in the adult Sunday school room, making it into an attractive chapel.

During the spring and summer months a Service Men's Center was maintained in the social rooms in the basement which was quite popular among the men in uniform. It was open daily from 1.30 to 10.30 P. M.

Souderton, Pa. Approximately 300 people gathered for the annual meeting of Emmanuel congregation. The meeting was followed by an informal reception for their new pastor, Dr. William R. Seaman. At this time he was presented with a 1941 Chrysler sedan.

This congregation mourns the death of Mr. Jeremiah H. Wisler, prominent bank and church official, and former Burgess of Souderton. Mr. Wisler was very active in the affairs of the Lutheran Church, both at home and in the Ministerium of Pennsylvania, and had been the treasurer of Emmanuel congregation for fifteen years. He also taught a Bible class in the Sunday school and was active some years ago in the church building project. On four occasions he was a delegate to the convention of the United Lutheran Church.

Resolutions were adopted by the congregation in appreciation of his years of faithful service.

MIDLAND COLLEGE

A STUDENT chorus has been organized among the Western Theological Seminary men with the aim of presenting musical programs in churches not too distant from Fremont, Nebr. The chorus has already participated in two services at the Midland College daily chapel session.

An offering for Tabitha Home was gathered among student and faculty members of Western Theological Seminary during the past Christmas season. In expressing his appreciation of the gift, Superintendent O. W. Ebright wrote: "Occasionally at Tabitha we receive a contribution from a pastor, usually a retired pastor, but a contribution from theological students is from a most unexpected source."

The chapels of both Midland College and Western Theological Seminary have obtained a more worshipful attitude through gifts from the Women's Missionary Society of the Nebraska Synod. Gold candelabra were presented to the college for the altar and brass candlesticks with a missal stand to match to the seminary. Funds for recovering the cushions in the seminary chapel were also provided by the women.—*News Bureau.*

Susquehanna University

began its second semester of the eighty-fifth collegiate year January 20 with a full-time accelerated wartime curriculum, including a number of special war courses offered to the general public without charge as well as specialized courses to prepare for the needs of the armed services, wartime industry and Civil Service. For the first time, the university will admit high school seniors with just three and one-half years of their secondary education courses completed, upon the proper recommendation of their high school administrators.

Advance registration figures indicate that only a negligible number of men students will not return to the campus the second semester. The majority of this enrollment is already enlisted in one of the Reserve Corps of the Armed Forces and intend to take President Roosevelt's advice, "to stay in school and continue the normal course of your education so that you will be better prepared for the important specialized services that America's citizens will be called upon to perform."

The university administration has announced further that any student called to the service at any time during the second semester, will have his credits as well as tuition charges prorated. According to most recent an-

nouncements by the War Department, students in the Enlisted Army Reserve expect to be called before they complete their second semester.

Because of the shortage of high school teachers—due to many Central Pennsylvania teachers in the Armed Forces—Susquehanna University is endeavoring to assist school boards by providing substitutes from the senior class in the department of education. Such students are given a three-week leave of absence from the classroom and already have done substitute work in the Northumberland, Mifflinburg and Herndon High Schools. These senior teachers are given credit for their practice teaching courses for their substitute work.—*H. Vernon Blough.*

SYNODS

The eighty-third annual convention of the Georgia-Alabama Synod will be held at Holy Trinity Church, Springfield, Ga., the Rev. J. Virgil Addy pastor, February 16-18. The opening service will begin at 8:00 P. M., at which time the Holy Communion will be administered. J. Virgil Addy, Sec.

The one hundred thirty-ninth annual convention of the United Evangelical Lutheran Synod of North Carolina will be held in St. John's Church, Salisbury, N. C., P. D. Brown, D.D., pastor, February 23-25, beginning at 10:30 A. M. F. L. Conrad, Sec.

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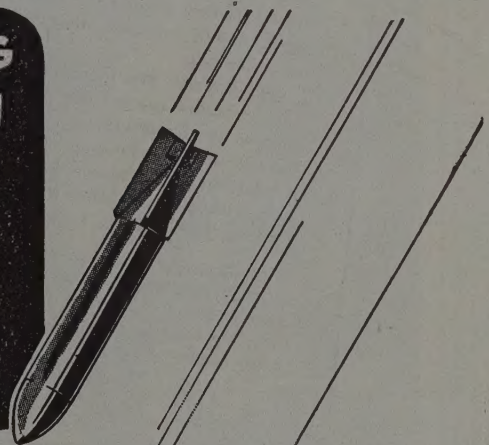


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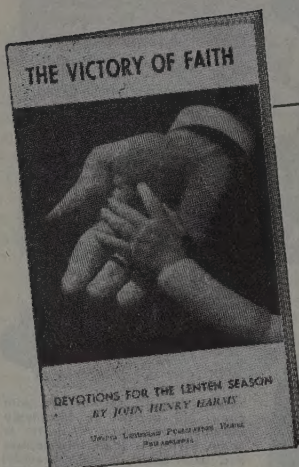
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AY—March 16

Hebrews 4:9-16

"We have not an high priest who
the feeling of our infirmities."

any things which puzzle us.
to say about a lot of life's
ows!

rt it ought to be to us that
s everything, knows some
we do not know ourselves.

He knows the future, the beginning and the end.
Think of all the pain and trouble which God
went to, to know and understand us. He became
incarnate. He took upon Him our human flesh.
He got acquainted with all our human frailty
and infirmity. That is the best account that anyone
can give of Jesus, there on the Gospel pages:
Jesus was God, learning what it means to be a
mortal, letting Himself be touched with the feel-
ing of man's infirmity, tempted as men are, yet
never sinning.

God knows! We have an understanding God,
who is tender toward our weakness, and able to
save us to the uttermost. And although God is
busy with His wholesale transactions, managing
a universe, He is also ready to do a retail busi-
ness with every trusting soul. And therefore we
can say, Just as I am, I come.

*O Heavenly Father, so rule our minds and hearts
that we may not do anything to add to the sorrow
of this world but rather with faith and patience to
brighten the places where we live and toil; in Christ's
Holy Name. Amen.*

8

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